

America

November 13, 1954

Vol. 92, Number 7

NATIONAL CATHOLIC WEEKLY REVIEW

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Crisis in Canada's federal system

NEIL McKENTY

East and West praise the Queen of Heaven

JOHN LaFARGE, S.J.

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"Modern" art in the Church

ELOISE SPAETH

EDITORIAL OPINION

VOICE OF THE PEOPLE

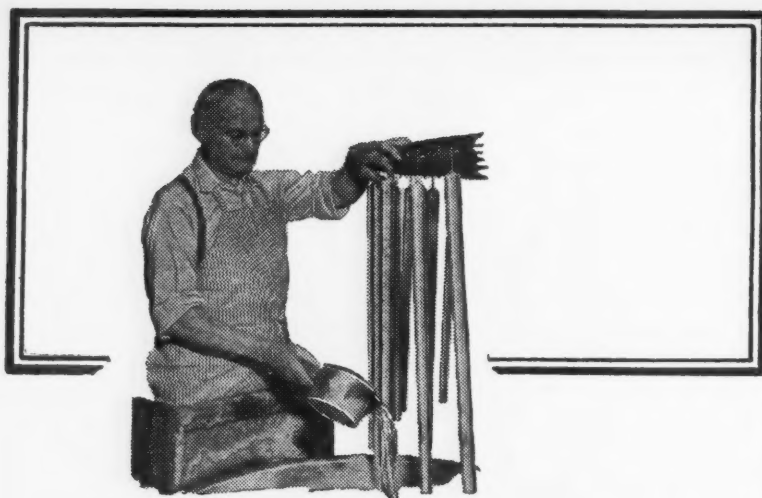
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The Nov. 2 midterm elections showed up one great weakness in Univac, the electronic brain: it can't take headache pills, even when it needs them. The succession of upsets, reversals of early trends and photo finishes was enough to try even its "soul."

First, the Senate races. On election day the Senate stood at 49 Republicans to 46 Democrats. Sen. Wayne Morse of Oregon, elected in 1950 as a Republican, had completed his switch by announcing that he would vote Democratic when the Senate organizes.

The Republicans began with the advantage of holding 33 of the 58 seats not involved in this year's races. Of the 38 seats to be filled, however, the GOP was conceded only 7, against 14 for the Democrats. To maintain their thin margin, therefore, the Republicans had to reverse the usual midterm loss to the party in power by winning 9 of the 17 doubtful contests.

As things turned out, favored Senatorial candidates became doubtful and even suffered defeat. All through election night the scramble went on. Whether the final result will yield a 48-48 split, or tilt one or two seats in favor of the Democrats, still isn't clear as we go to press. The final unofficial count as of Nov. 4, not including absentee ballots, gave Clifford Case (R., N. J.) a whisker-win by 2,317 votes out of 1.7 million. But if Richard Neuberger's (Ore.) tenuous lead holds up, the Democrats will control, 49-47.

The 432 races for the House (Maine having voted in September) proved much tighter than had been forecast. There seemed to be just enough dissatisfaction over the Eisenhower farm policies, industrial unemployment and such lesser policies as tax legislation, tidelands oil and Dixon-Yates to produce the customary midterm swing to the opposition. Since the GOP had only a slight House margin of 218-212 (with five vacancies) in the 83rd Congress, the dopesters predicted a likely Democratic majority of possibly 30 or even 40.

The final results actually gave the Democrats a 231-204 victory. This outcome, however, occurred in scattered districts. As a consequence, no very clear pattern shaped up.

In the gubernatorial races the Democratic trend which had begun in New Jersey and kept up in Maine followed through, though here again, the races proved to be unconscionably close in some places—notably in Connecticut and New York. The GOP high of 30 governorships two years ago fell to 21. Harriman's 9,657 N. Y. lead, out of 5 million, may change.

These 1954 elections will provide grist for the mills of political analysts for a long time to come. What effect will the ambiguous results, despite the volume of voting, have on President Eisenhower's plans for 1956? What did the results prove about the political expediency of the tactics adopted by hard-pressed candidates and their champions? What new luminaries have arisen in the nation's political sky? The political configuration of America is changing, without doubt. Exactly how is not too clear.

CURRENT COMMENT

Surprise maneuver in the Senate?

According to an election-day scoop by columnist Robert S. Allen, the Senate may see some very fancy footwork when it convenes Nov. 8 to consider the censure of Senator McCarthy. The question involves the right of six Senators sitting as appointees of their respective Governors to retain their seats after an election has been held to fill them. Five of the appointees are Republicans, four of them reportedly favorable to Senator McCarthy. Sen. Carl Hayden of Arizona, ranking Democratic member of the Committee on Rules and Administration, is said already to have served notice on Vice President Nixon, as President of the Senate, that the right of the six appointees to resume their seats will be challenged. He contends that there are "ample precedents" showing that appointed Senators have lost their right to hold office. Mr. Hayden argues that the newly elected Senators should be sworn in immediately. Amendment XVII to the Federal Constitution declares that a State legislature "may empower the executive thereof to make temporary appointments [to the Senate] until the people fill the vacancies by election as the legislature may direct." This wording, if taken literally, would seem to support Mr. Hayden's contention. On the other hand, we have always assumed that appointed Senators continued to receive their salaries and to enjoy their franking and other privileges and emoluments until the opening of the new Congress. The constitutional rule that the Senate is a "continuing body" might be cited in Mr. Hayden's favor. The fact that the elections are understood to be for terms beginning in January might be cited against him. Quite a nice question, really.

The pocketbook in elections

Those who hold that in times of peace the American people vote chiefly by their pocketbooks can find plenty of support in the election figures. On the eve of the balloting, the Department of Agriculture announced that the prices of farm products dropped 1.6 per cent between mid-September and mid-October. Increases in milk and vegetables failed to offset declines in hogs, cattle, citrus fruits, corn, potatoes and a number of other products. As a result, the index of farm prices was 2 per cent below the October, 1953 level and 21 per cent below the record set in February, 1951.

In terms of parity—the relationship between the prices farmers receive for their products and the prices they pay for the things they buy—farm prices on election day were 87 per cent, compared with 90 per cent a year ago and 123 per cent in October, 1946. The voting pattern in most of the rural regions suggested that farmers have not been happy over this trend. A similar bread-and-butter response appears to have characterized the balloting in such States as Michigan, Ohio, Pennsylvania, Illinois and West Virginia, where unemployment has been fairly widespread. No doubt, some farmers and workers who voted for President Eisenhower in 1952 but this time switched to the Democrats, or simply stayed at home, had other than economic reasons for their decision. But the deflated shape of their pocketbooks seems to have been the controlling one.

... testimony of politicians

The closing weeks of the election campaign saw the professional politicians testifying to the pull of the economic issue. Not only did Secretary of Labor Mitchell break with the practice of his department by releasing the October figures on unemployment several weeks ahead of time. The President himself made a major and newsworthy effort to counter Democratic charges that his Administration was satisfied with stability—the opposition called it stagnation—and was not concerned about jobs and economic growth. In a carefully phrased formal address on Oct. 25 to the National Security Industrial Association, Mr. Eisenhower held out the prospect that our present \$356-billion economy could within ten years become a \$500-billion economy. He not merely held out the prospect; he firmly committed his Administration to pursue that dazzling goal. Commentators were quick to note the parallel with former President Truman's midyear economic report in 1952, in which he foresaw a national product of \$400 billion by 1960. Said *Business Week* in its issue of Oct. 30: "The Republican party . . . is now firmly committed to an economic goal that is every bit as high as any that has been responsibly proposed by either party." Reading such statements, one has to make a special effort to realize that only ten short years ago talk of a \$400- or \$500-billion economy was widely regarded, especially in conserva-

tive circles, as visionary. Now a political party which sets its sights any lower has little chance of survival.

Free college education for all?

Rev. Celestin J. Steiner, S.J., president of the University of Detroit, spoke out recently on the question of giving a college education at public expense to youths able to work, earn and pay. Father Steiner's remarks were occasioned by a Michigan proposal, similar to plans in other States, to establish a network of fifty or sixty two-year community colleges to be financed from taxes partly by the local community and partly by the State. Other social concerns should take priority over higher education, argues U. of D.'s president, as beneficiaries of tax support. The sick, aged, indigent and other underprivileged groups have antecedent rights to public assistance. Many essential improvements in these fields of social welfare should take precedence over a sweeping expansion of tax-subsidized higher education. Father Steiner sees two other serious problems involved in the proposed program. First, the proposal strikes another blow at our already crippled spirit of self-reliance and personal responsibility. Second, it will unquestionably hasten the trend toward a system of monolithic, state-controlled education. Our present healthy diversity of institutions and educational systems would not be able to compete with a massive system of state-centered higher learning. Father Steiner's pointed observations deserve careful consideration by educational officials. Should education at the junior-college level be "given away"? Higher education has always made a young man or woman eligible for greater material rewards in society. Where possible, therefore, should they not pay their own way? Moreover, we hear a lot these days about poor elementary and secondary school buildings. Why not spend available resources for these present needs—and for teachers' salaries—instead of expanding our present policy of free schooling at taxpayers' expense through community colleges?

Universities in technical cooperation

A recent Foreign Operations Administration brochure, *American Universities in Technical Cooperation*, tells how an increasing number of contracts are linking U. S. institutions with schools overseas. When the technical cooperation programs began, our Government frequently borrowed university faculty members for service in educational and technical missions abroad. However, the congressional Act for International Development specifies that—"to the greatest extent practicable"—private agencies be employed in the program. As of Sept. 1, a total of 40 distinct contracts with American universities was in operation. Twenty-two of the projects are in the Middle East, South Asia and Africa, 10 in the Far East, 7 in Latin America and only one in Europe. These contracts involve 31 different U. S. institutions, more than a third of them land-grant colleges. Negotiations are now going on with 30 other universities for the signing of

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about 40 more contracts. These one-to-three year agreements in 22 countries vary in amount from \$20,000 to \$4 million. The host country shares in the costs involved. In more than a fourth of the projects it is estimated that host-country contributions exceed the amount of FOA financing. Such university contracts are undertaken only when requested by the country desiring cooperation with an American university. Many such requests originate in prior contacts made between a foreign and an American university. In most instances the request indicates the name of the institution with which cooperation is wanted. If a specific university is not asked for, FOA arranges a list of suggested institutions. One Catholic university, Georgetown, has such contracts, totaling \$154,000, for English-language training in five Yugoslav universities and at the Ankara Institute in Turkey.

Dr. Adenauer's formula for peace

In his Oct. 29 address to the National Press Club in Washington, the Chancellor of the German Federal Republic spelled out in very distinct terms the steps that, in his opinion, must be taken to stabilize East-West relations in Europe. He relies upon the principle of negotiation from strength. Briefly, he foresees the day when the free nations of Europe will be so strong and united that they can collectively enter into a nonaggression agreement with the Soviet bloc. Dr. Adenauer put his suggestion in the framework of the provisions on regional arrangements provided for in Chapter VIII of the UN Charter. The peoples of the West must first secure their freedom, peace and prosperity by combining for their common defense and by creating sound economic and social conditions within the free world. The head of the West German Government is apparently confident that such a policy will lead inevitably not merely to relaxation of tension in the cold war but also to the reunification of his country. He joined with President Eisenhower in issuing a statement the day before, stating that the demand for German unity was a legitimate one for the German people. They were also agreed that this reunion should come about "only by peaceful means." The warm welcome accorded the visiting German statesman during his brief visit is sufficient evidence of the wide identity of views currently shared by Bonn and Washington. It is also evidence of the personal esteem won by this 78-year-old Christian leader through his courageous and far-seeing efforts since 1949 to restore a democratic Germany to the company and the confidence of the free nations.

Alberta lubricates her economy

A slump in automobile sales means layoffs in Detroit. A chain reaction extends the dip into the coal and steel centers. That spells shrinking purchasing power, which puts a crimp in the service industries, causes grave strains in family life and brings new life to radical movements. Usually the highly complex in-

terdependence of modern economic and social life is illustrated by this process of breakdown. The *Monthly Review* of the Bank of Nova Scotia for September gives a refreshing picture in reverse by describing the interlocking buildup in Alberta that followed on the Leduc oil discovery, Feb. 13, 1947. Oil has become Canada's leading mineral, with an expected \$230-million output for 1954 while \$350 million will be spent this year in search for and development of new oil fields. The oil industry, being highly mechanized, employs little labor, yet the population of Alberta has increased by one-quarter in seven years. That has sparked a big housing boom, which in turn means new roads, streets and sewers, extended gas, light, telephone and other services. Industrial employment in the many subsidiary industries that have sprung up rose by more than 50 per cent and the extreme dependence of the area on agriculture diminished. In seven years the total of personal income nearly doubled. The Social Credit Government of the Province has quietly ignored its own radical monetary philosophy and with its greatly increased revenues has embarked on an extensive building spree: schools, hospitals and roads. Beyond a doubt the Leduc discovery has had a chain-reaction impact on the whole Albertan way of life.

Swiss voters rise to challenge

The temperament of the average voter in Switzerland has been likened to that of the mountaineer who came to the polls ready to vote "No" all down the line. "I always vote 'No,'" he said. "In that way everything goes well." Recently, however, the luxury of being able to avoid issues by systematic "No's" was denied the citizens of the Swiss oasis of peace and prosperity in the heart of troubled Europe. Switzerland, too, must courageously face the gigantic problems that governments elsewhere must face, whether in the domain of national defense or of social reforms, entailing heavy expenditures. The Swiss electorate was asked last month to approve extension of a special 1950 law giving the Federal Government large temporary powers of taxation. Had the proposition been rejected, the Berne Administration would have lost 47 per cent of its revenues. What worried political leaders was not merely the traditional propensity of the Swiss to vote against any proposition presented to them, but the signs of a dangerous decline of civic morale in the country. Religious and political leaders, including Federal President Rubattel and Bishop Charrière of Fribourg, voiced warnings of the inroads of selfishness and materialism. The proposition put to the voters, by giving the people a chance to take the easy way and to default on their obligations to the national security and welfare, must have appealed to their less enlightened instincts. But when the ballots were counted on the evening of Oct. 25, it was found that the people had taken the hard way by more than two to one. The civic spirit of the Swiss had risen to the challenge.

Gold Coast moves ahead

Much of the African continent, from Morocco to the Union of South Africa, is troubled by conflicting nationalisms and racial frictions. One former British colony, however, the Gold Coast, is moving quietly ahead on a democratic program implemented by Africans for Africans. On Oct. 26 its Legislative Assembly opened its second session. This is the first freely elected all-African Assembly in colonial Africa. In the July issue of *Foreign Affairs* Barbara Ward, noted British economist now living in the Gold Coast's capital, Accra, analyzed the factors that make for or against the success of its democratic ambitions. She gave great credit to Premier Kwame Nkrumah and his Government for wise and courageous administration. When the world price of cocoa, the Gold Coast's biggest export, rose from \$160 to \$500-\$850, for example, the state marketing board paid the farmer about \$350 a ton and put the difference into a fund for capital development. The Government is now able easily to finance a development program of some \$200 million between 1951 and 1956. The Gold Coast's unwholesome climate made it unattractive to European settlers. Hence the land is held, not by a few white planters, but by the largely peasant population of 5 million. They are the beneficiaries of the increase in the country's wealth.

... but needs professionals

A serious deficiency in the Gold Coast is the almost complete absence of a diversified and technically competent professional class. There are African lawyers and doctors, but few or no engineers, business managers, technicians, civil administrators. The Government, accordingly, is not so committed to "Africa for the Africans" as to close its eyes to the need of using the British personnel who already were serving in the Gold Coast. It has offered them generous terms. Former British civil servants therefore now work cheerfully and sincerely for the people they once helped to rule. Miss Ward has an interesting comment on this situation. The Western nations should seriously consider extending their concept of technical assistance to the kind of assistance needed by an undeveloped people moving from colonial status to independence. She looks for the appearance of men and women who will see in such work "a career and a life work at least as absorbing and worth-while as such a career once appeared to the old colonial civil servant." The Gold Coast, she says, needing skills much more urgently than capital, poses the assistance problem "in terms not of money but of men."

How to lose Latin-American friends

While the Queen Mother was adding a gracious touch of color to the closing days of Columbia's Bicentennial celebration, a lively group of Latin-American notables were packing up to go home. Their meetings with U. S. representatives to discuss "Responsible Freedom in the Americas" were colorful too,

but not always gracious. It turned out to be more of an inquest into why irresponsible Latin-Americans were not so free as their brethren in the United States. At times the breast-beating and confessions of Latin-American guilt and ineptitude reminded one of the soul-searchings of repentant commies accused of deviating from the party line. Dr. Bernardo A. Houssay, Argentine Nobel prizewinner in medicine and physiology, confessed that "Latin-Americans, generally, are given to unfounded, boastful pride and ostentation." He listed among the factors retarding scientific development, "intellectual defects, moral defects and failures in character and personality." Prof. William S. Stokes of the University of Wisconsin developed the thesis that the "Roman Catholic Church is hierarchical, authoritarian and anti-democratic." In his paper he made much of alleged moral and social defects of Latin-American Catholicism. The subsequent clamor for recognition on the debating floor and the flood of oratory that challenged this paper showed that many Latin-Americans present had no intention of apologizing for their religion. Costa Rica's Ambassador to the UN, Rev. Benjamin Nuñez, called the Stokes paper "out of place, out of tune, beyond truth and beyond justice" and a deliberate insult to Latin America. One wonders how the Americas below the Rio Grande will regard this conference. Didn't somebody at Columbia miss the boat?

Coming Rio conference

The satisfaction which the country feels over the signing of the Manila and Paris accords may have to be tempered later this month after the results of the forthcoming inter-American economic conference at Rio de Janeiro have been added up. These promise to be very meager. The pessimism which Latin-American representatives in Washington have been expressing about the conference touched the nadir two weeks ago when the influential Brazilian daily *Correio da Manhã* charged editorially that U. S. policy had doomed the meeting to futility from the start. Our Latin-American friends had been hoping that recent developments to the south, notably in Guatemala, would lead Washington to adopt a new and imaginative program of economic aid. These expectations were rudely deflated by Henry F. Holland's address on Oct. 27 to the Pan American Society in New York. Our Assistant Secretary of State for Inter-American Affairs reiterated on that occasion the Administration's policy of aiding Latin America financially only to the extent that private capital failed to meet the need. He indicated that such aid would be given through the Export-Import Bank, that is, in the form of loans. If the Administration persists in this policy—which Latin Americans regard as stingy compared with our treatment of Western Europe, or even of Asia—the Rio conference does seem headed for failure. No last-minute offer to expand and liberalize Point-4 aid is likely to mollify our angry and disappointed neighbors south of us.

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WASHINGTON FRONT

Among the casualties of last week's elections, the thousands who have left Government service during the year rank high. During the campaign it was announced that some 6,000 employees had been dropped because they were subversives or otherwise security risks. No names were given, nor has there been any prosecution on those two grounds. Of those dropped, 1,724 were said to have had "subversive information" against them in their files. So ran the story.

Among the 3.2 million civilians who work for the Government here and abroad, there is an annual turnover of 500,000, due to many causes: death, illness, marriage, resignation, retirement, or just plain firing "for cause." Resignation probably accounts for most of the figure. While it is good for the country as a whole that really dangerous persons should be dropped, blanket reports can be tragic for many thousands more. In his own community back home, "he used to work for the Government" whispered behind the hand by gossips becomes a stigma hard to overcome. Since no names were mentioned, any former Government employe is suspect. No wonder recruiting Government employes is difficult nowadays.

Not many years ago, election campaigning wound up with a big bang Saturday night. Sunday was a day of rest; Monday a day for reflection and final decision. Then, in the 1930's Monday night became the windup date. This year even Sunday was invaded, and Monday was a babel of conflicting voices on radio and TV for eighteen hours. No wonder the President, after he finished his Monday "get-out-and-vote" talk, said to an aide, with obvious relief, "Well, that's the end of the clackety-clack." One wonders if the campaign began too early and ran too long, and if last-minute appeals change votes. The best that can be hoped for is that these help to swell the votes. But this is a two-edged sword.

The election itself seemed to reflect the general confusion of the campaign. As predicted, the Democrats won the House but not quite so handily as predicted; the Senate looked nip-and-tuck. The East generally went Democratic, while the West and Far West showed the Republicans holding up better than expected. Those the President personally supported fared ill, while Vice President Nixon's hard campaign bore a better fruit. This will enhance his chances for 1956. The real struggle was for committee chairmanships, the bulk of which, when the Democrats win, go to Southerners by seniority. This responsibility, at least in the House, will shape the Democratic party's fortunes, depending on how it is shouldered. The 84th Congress offers many possibilities of a wise adjustment of what have been bitterly contentious issues.

WILFRID PARSONS

UNDERSCORINGS

The annual drive to promote a religious observance of Christmas is making encouraging progress. Over the past few weeks, both NC and Religious News Service have reported the activities of groups in Santa Monica, Calif., Elkhart, Ind., Dubuque, Ia., Detroit and Lansing, Mich., Reading, Pa., and Sheridan, Wyo. For an example of what one woman armed with a telephone achieved at Eastchester, N. Y., see this week's Feature "X."

► RNS on Oct. 28 reported Steve Q. Shannon, director of the National Association of Greeting Card Publishers, as saying that 20 per cent of an estimated 1.75 billion Christmas cards to be mailed this year would be religious in motif, an increase of 300 per cent over circulation of such cards ten years ago.

► The college course in religion inaugurated in 1948 at Le Moyne College, Syracuse, N. Y., has proved so successful that 22 colleges are now using it. It was described by Rev. Bernard J. Murray, S.J., in *AMERICA* for Sept. 27, 1952. Its framework is: The Life that is Christ; The Life of Christ communicated to the Church; The Life of Christ given to the individual by the Church; Asceticism, or safeguarding and developing the Life. Textbooks for the first three college years have been published: *Christ as Prophet and King*; *Christ Our High Priest*; *The Mystical Christ* (Le Moyne College Book Store. \$3.50 each). A fourth, *Christ in His Members*, is in preparation.

► The Montfort Fathers at St. Louis de Montfort Seminary, Litchfield, Conn., announce the founding of Marian Home Study, a correspondence course designed to present the best of current Mariology to all classes of Catholics. The course, which is offered gratis, consists of nine short and simple lessons. Each correspondent will receive individual attention from a student theologian at the seminary.

► Nearly doubling its former size, *St. Ansgar's Bulletin* for 1954 features a first-hand report by Rev. Hugh K. Wolf on the honor still paid to the many and beautiful shrines of our Lady in Scandinavia, despite their conversion to Lutheran uses. Richard M. Brackett, S.J., tells of recent developments in the growing veneration for the great Danish scientist, Bishop Steno (Niels Steensen), called the Father of Geology. The bulletin is the annual organ of St. Ansgar's Scandinavian Catholic League. Individual copies may be obtained gratis from the league's headquarters, 40 West 13th St., New York 11, N. Y.

► The debate between Arnold Lunn and Frank J. Sheed in New York Nov. 19, announced in this column last week, has been transferred from McKinnon Hall to the more spacious Hunter College auditorium, 695 Park Avenue, New York 21, N. Y. Tickets at Catholic bookstores.

C. K.

"Free world" in the UN

The floods of refugees pouring from behind the Iron Curtain have for a long time been a standing indictment of the Communist regime. This eloquent evidence of tyranny in the areas controlled by the Soviet Union has not diminished. During the first six months of this year 4,624 persons were officially registered as escapees from the Soviet Union and the satellite areas, while 95,200 East Germans sought refuge in West Berlin and the Federal Republic of Germany. Moscow has long vainly sought to prevent the United Nations from taking any notice of this situation. A new development is now taking place in the United Nations which gives the Soviets all the more reason to be irritated. Thanks to the refugees, the term "free world" has now entered into the official reports of the United Nations.

During the recently concluded discussion on the report of the UN High Commissioner for Refugees, the Soviet representative in the General Assembly's Third, or Social, Committee, objected vehemently to the expression "free world," which appears at one place in the Commissioner's report. The expression, complained G. F. Saksin, has been so much touted by the United States in its broadcast, newspaper and other propaganda that it is even appearing in documents published by the United Nations. He demanded to know who had authorized an official, elected by the General Assembly and presumably expected to comply with the principles and purposes of the Charter, to use such a "propaganda phrase."

The offending words appeared in this paragraph of the report submitted by High Commissioner Van Heuven Goedhart:

It is not to be forgotten that the refugees are people who have made a sacrifice for the sake of freedom. There can be no question but that the free world is under an obligation to see that their sacrifice has not been meaningless.

In his defense the UN official declared that he used the terms because he had to recognize the fact that there were two worlds. If there were really one world, he said, there would be no refugee problem. He did not say, but there was no mistaking his meaning, that of the two worlds one was obviously free and the other was not. The flow of refugees is too unilateral to obscure that fact.

As Rev. Dr. Benjamin Nuñez of Costa Rica declared on this occasion, the term "free world" is at least implicit in the UN Charter and has, for the organization, a humanitarian and not a political significance. The distinction brings no consolation to the Communist representatives or their governments. Whether as a humanitarian phrase or as a propaganda phrase, the term "free world" is being accepted as part of the terminology of the United Nations. The organization did not take up the refugee problem as an East-West problem. It was rather the logic of the situation and the fact of Communist tyranny that

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inexorably led the United Nations to adopt this terminology.

This is only one instance of the United Nations acting as a bulwark to the values which communism has sworn to liquidate. The UN Technical Assistance program for underdeveloped countries, introduced over Soviet objections, has taught the rising peoples of those areas to look for a non-Communist solution to their economic and social problems. This country is a major contributor to the program and we hope it will continue to be. In supporting it, as in backing the UN refugee work, the United States is bolstering the world forces of freedom in a particularly effective way.

A new look at Indian neutralism

The real significance of Indian Prime Minister Nehru's recent trip to Peiping cannot be culled from the series of platitudes attributed to him during a Saigon press conference on October 31. Mr. Nehru's aim is to prevent armed conflict in Asia. He feels that this can best be achieved by pursuing a policy of "peaceful co-existence." Even had he found Chou En-lai extremely uncooperative, therefore, he would never have been so undiplomatic as to blast the obstinacy and perverseness of Red China's Foreign Minister at the first opportunity. Hence, for the moment, the free world will have to be content with statements from Mr. Nehru lauding the "peaceful purposes" of Communist China.

There are grounds for believing, however, that Prime Minister Nehru went to Peiping in order to lay a few cards on the table. As Gordon Walker, Far Eastern correspondent of the *Christian Science Monitor*, has noted, India's propaganda machinery has for some time been stressing the real purposes of Prime Minister Nehru's visit to the capital of Red China. Stories from New Delhi indicate that Mr. Nehru's intent was not so much to cement friendship between the two countries as to get Red China to stop beating war drums and begin the application of the "peaceful co-existence" the Mao regime has been talking about ever since—much to the chagrin of India—it took over Tibet.

Actually, Western diplomatic sources in Asia are convinced that Mr. Nehru stressed three instances in which Red China would do well to practise what she has been preaching.

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First, he reportedly expressed the belief that beligerence over Formosa might provoke a general conflict in Asia. He suggested that Mao Tse-tung bend his efforts to achieving recognition for Red Chinese representatives in the UN, where the Formosa problem could be solved diplomatically.

Secondly, he pointed out the danger of allowing the unnatural division of Korea to become a permanent reality, with either side likely to become trigger-happy and touch off a major war.

Third, Mr. Nehru sought assurance that Red China would cease its tactics of infiltration in Southeast Asia. This request marks a distinct change in the thinking of Pandit Nehru. Confident that India can handle its own internal Communist threat, the Prime Minister has tended to ignore Communist subversion in Southeast Asian countries and to consider it a purely internal problem beyond India's concern. He received his first jolt on that score last April at a meeting of Asian Premiers in Colombo where U Nu of neutralist Burma insisted on making an issue of Red China and its role of furthering the aims of international communism.

Whether or not these representations of Mr. Nehru will have any effect remains the big question. Only Red Chinese performance in Asia can give the answer. Nevertheless, his visit to Peiping throws a new light on India's position in the cold war. Much as the anti-Communist bloc would like to have India on its side, her neutralism may yet prove to be as good a club as any to hold over the head of Red China with her dreams of expansion in Asia.

While it is not in Mr. Nehru's nature to make threats, it is extremely probable that, if the question of Communist infiltration in Southeast Asia came up at the Peiping talks, the question of a shift in Indian foreign policy also came up. Red China will think twice if her program of infiltration in Southeast Asia is to have the effect of pushing Mr. Nehru firmly into the camp of the Western allies. So Indian neutralism may yet turn out to be a strong bargaining point in dealing with Red China.

Fight over oil imports

On the last day of October the Anglo-Iranian Oil Company's *British Advocate* cleared from Abadan, Iran, bound with 11,500 tons of fuel oil for Trincomalee, Ceylon.

In every country of the free world except the United States, the news of this first free shipment of Iranian oil in more than three years was greeted with a sigh of relief. The reaction here was mixed, because of special circumstances not duplicated elsewhere. The satisfaction felt in the State Department, as well as by big U.S. oil companies like Texas and Standard of New Jersey, was emphatically not shared by the coal industry, or by that large part of the oil industry which has neither foreign reserves nor foreign markets. For the past several years these economic inter-

ests have been exerting pressure on Congress to check the flow of foreign oil to these shores. They anticipate now that the addition of Iranian oil to the already large tonnage of world oil seeking a market will make their task of persuasion that much more difficult.

The complaints of the small domestic oil producers are easy to understand. In order to balance supply and demand, the production of oil in this country is controlled by various State agencies, especially by the Texas Railroad Commission. Imports are, of course, counted a part of supply. If the big U. S. companies which have foreign reserves import a million barrels of oil a day, as they are doing, the State agencies are therefore obliged to restrict domestic production by, roughly, a similar amount. Such restriction of output works no hardship on the big companies. But it hits the exclusively domestic producers right in the pocket-book. Hence the bitter civil war in the oil industry over imports.

The coal industry protests for an equally understandable reason. According to its figures, imports of fuel oil are equivalent to 58 million tons of coal a year. Were these imports shut off, coal operators claim, many closed mines would be reopened and thousands of unemployed miners could go back to work.

Up till now, Congress, though generally very sensitive to complaints of this kind, has refused to vote the relief which the coal industry and the small oil companies demand. The reason for this inaction is not any lack of sympathy for the plight of the protesters. It is rather that official Washington is more impressed by certain other considerations which seem to overshadow in importance the conflicting domestic interests involved.

The first of these concerns the repercussions abroad of a restrictive U. S. policy on oil imports. All the oil which enters this country comes from our friends in the free world. In many cases—Venezuela is a good example—the producing countries are largely dependent on oil exports for foreign exchange. Their entire economies are so geared to oil that any interruption in its flow would have the most serious economic and political consequences.

The second consideration even more closely involves our national security. We do not have unlimited reserves of oil within our national boundaries. Though some of the more exaggerated fears of a domestic oil shortage have proved to be unfounded, it is true, we are not in a position to permit the prodigal exploitation of this essential natural resource. It may therefore be to our national interest, though against the interests of the small oil companies, to import a reasonable part of the oil we need.

At the present time a Cabinet committee appointed by the President is engaged in a study of "Energy Supplies and Resources Policy." Those intent on the application of moral principles to economic life will await with interest the committee's resolution of this difficult controversy.

Books to India

In our issue of October 9 we called attention to the appeal of the Institute of Social Order in India (De Nobili College, Poona-6) for books and pamphlets on the social teachings of the Church, to be used at a Social Exhibition during December as an effective means of combating the Communist propaganda that is inundating India. As a practical follow-up to the appeal, our Editorial Office sent marked copies to all major publishers in the United States, Catholic and non-Catholic alike, with a covering letter suggesting that publishers send copies of any such books they published direct to the ISO.

The response has been most generous. Ten publishing houses promptly replied that they would ship books at once; three responded that they would look into the matter; only one firm stated that it could not see its way to doing anything. The spirit of the responses may perhaps be indicated by the following excerpts from the reply we received from Rev. James A. Magner, manager of the Catholic University of America Press:

There is no question but that Communist propaganda is very active in India. The same is true of Africa. I write from personal observation, having visited both regions recently and seen evidences of this activity.

One of the problems facing Catholic action in countries within the British sphere is that of securing goods with dollar exchange. This has severely handicapped Catholic agencies desiring to import books from the United States. I trust that this situation will be remedied, as it is presently creating something of a cultural wall between the English-speaking peoples at a time when they should be standing together. In the meantime, we can overcome this defect to a considerable degree by offering to furnish our confrères within these zones with Catholic literature without charge. Within the limits of our means, I think we ought to make this contribution to strengthen the hands of our Catholic brethren and co-workers wherever possible.

The same sense of solidarity is manifest in the response of F. Howard Clark, executive vice president of the Henry Regnery Company: "As American publishers we feel it to be part of our responsibility to provide materials to offset the insidious poison which is flooding India." And, to give another sample, Frederick A. Rice of Ginn and Company writes: "I realize the necessity of doing anything that . . . can be done to combat the Communist bookselling venture in India."

A complete report, however, must take notice of the fact that a dozen-odd publishers did not reply. Some of them, doubtless, publish no books that treat Catholic social teaching, but even so, one would expect most firms to have some books on their lists that could be used to counteract Communist propaganda. We hope the generous response that some publishers made to the Indian ISO's appeal will prove contagious.

The Commonweal at thirty

The editors of *AMERICA* extend to their colleagues across town sincere congratulations on the thirtieth anniversary of the *Commonweal*, signalized by its issue for November 5.

The full generation which the *Commonweal* has now rounded out has been an editorial and financial crucible for journals of opinion. Our sister review had barely doffed its swaddling clothes under the late Michael Williams when the Great Depression overtook it. Its editors had to struggle their way, not only through the economic doldrums, but through the ferment of revolution, at home and abroad, of a dismal and frightening decade.

Then came World War II, followed by a widening and deepening of editorial issues and a prolonged spiraling of publication costs. Merely to have survived, the while popular tastes magazine-wise have gone "slick" and "picture-book" (not to mention the TV addiction), attests to an impressive spirit of purposeful dedication.

But the *Commonweal* has much more than survived. The very least one can say about its journalism is that, considering all the mistakes its editors might have made through three decades of social and political upheavals, they have made very few. How many depends, of course, on the appraiser's point of view. This Review cannot recall a single instance in which the *Commonweal* can be said to have in any way erred in faith or morals. For a weekly review edited entirely by laymen, facing all the most difficult public issues, this itself is no small praise.

Almost any fair judge, no matter how unsympathetic, would go much further and recognize that this experiment of "a wholly independent lay weekly" edited by Catholics has consistently produced journalism of a very high order. Its roster of contributors, which presently includes Catholic writers of the stature of Christopher Dawson, Barbara Ward and Michael Fogarty, bears witness to the important role the *Commonweal* has played in American Catholic culture over the past thirty years. Its pages have also been graced by the excellent writings of many priests and several bishops.

The editorial independence exercised by a Catholic lay journal of opinion carries with it a very heavy responsibility. Almost inevitably its editors will on occasion lay themselves open to criticism in ways which priest editors are schooled to avoid. That difference, it seems, is intrinsic to lay journalism. It is not a difference to be exploited for its own sake. We do not believe the *Commonweal* has made a practice of doing so.

The standards by which Catholic lay journalism has to be evaluated, it seems to us, must take account of its genre, its special purpose. Because we believe this purpose important, we beg God's blessings and guidance upon the self-sacrificing editors of the *Commonweal* for many years to come.

Crisis federal

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Crisis in Canada's federal system

Neil McKenty

WHEN PRIME MINISTER Louis St. Laurent stated in Montreal recently that Canada's growth and prosperity pleased everyone except countries behind the Iron Curtain and some people in Quebec, he triggered a political explosion in his own Province that reverberated from coast to coast. Even high echelons in his own Liberal Government wondered whether the P. M. had chosen his words carefully or merely dropped another "off-the-cuff" remark, a habit which he shares with former President Harry S. Truman.

When a few days later Mr. St. Laurent followed up his one-sentence barb with a full-scale 90-minute blast against Quebec's Union Nationale government headed by the Hon. Maurice Duplessis, Canadian newspapers of all political stripes broke out in a rash of headlines. The Toronto *Globe and Mail*, usually critical of the Liberal Government's policies, wrote in an editorial:

Whatever future historians may say about the achievements of Premier Duplessis, they must surely place one far above all the rest—that he brought from a French-Canadian Prime Minister a magnificent and we hope definitive statement of Quebec's position in Confederation, a statement which could open a whole new era in Canadian life.

In a remarkably calm reply, the fiery Quebec Premier termed the Prime Minister's statements "regrettable."

What Mr. Duplessis finds even more regrettable is the Federal Government's refusal up to the present time to relinquish a larger portion of the income-tax field in his own Province. Nine of Canada's ten Provinces have signed agreements with the central Government at Ottawa whereby the latter collects all income taxes in return for a Federal subsidy based on each Province's population, resources and needs.

Even this arrangement, first resorted to during the war, is recognized by Ottawa as only a temporary taxing formula, designed to assure the less wealthy western and maritime areas of a more equitable share in the nation's wealth. As Mr. St. Laurent has been careful to point out, his Government is not irrevocably attached to the present fiscal system, "but we are attached to the principle of subsidies for the have-not provinces."

Mr. Duplessis, on the other hand, has consistently refused to sign any tax agreement with Ottawa. He claims that doing so would involve a loss of Provincial autonomy. "The power to tax cannot be replaced by subsidies," he says. According to the Quebec Premier, acceptance of grants for education, hospitals and other vital services would only be the thin end of the

Mr. McKenty, S.J., of the Upper Canadian Province, is a student of theology in Toronto. He is also doing work toward an M.A. in history at the University of Toronto. Here he sketches the history of the Canadian federal system and shows how difficulties arising out of the division of taxing power between the Dominion and the Provinces is leading to a basic re-examination of the system.

wedge, leading ultimately to growing control over Provincial affairs by the central authority. Early this year, when Quebec universities and other institutions were feeling the financial pinch, Mr. Duplessis' government imposed a 15-per-cent income tax on Quebec voters, over and above the Federal levy. Under the British North America Act of 1867, which is Canada's Constitution, any Province has a right to levy a direct tax on income.

A storm blew up in Ottawa when the Quebec authorities demanded that this new tax should be totally deductible from the income tax paid to the Federal Government. This demand was based on the argument that the Provinces have priority in the field of direct taxation. Léon Balcer, who is Conservative leader George Drew's chief French-speaking lieutenant in the Federal House of Commons, supported this request. But Hon. Douglas Abbott, then Liberal Finance Minister (since moved up to the Canadian Supreme Court, where he may eventually be confronted with a test case in this matter) turned the request down flat.

In a recent press release Mr. St. Laurent reiterated his Government's stand: "The Federal authorities," he asserted, "cannot, either directly or indirectly, accept the assertion that the Provinces have a constitutional priority over the nation itself in the field of taxation of corporation or individual incomes." Both Ottawa and Quebec were content to allow the tax dispute to simmer until the P.M.'s dramatic and entirely unexpected speech raised the temperature to boiling point.

Actually the tax question is only one issue in a much deeper problem which lies at the heart of the Canadian Federal system. When this was in process of formation, Sir John A. Macdonald (subsequently Canada's first Prime Minister) wanted a strong central authority, with the Provinces virtually stripped of their powers. Of course the Provinces, conscious, even in 1867, of their "rights," rejected flatly any such form of legislative union. Nevertheless, with the example of the Southern States' secession still fresh in their minds, the Canadian Founding Fathers set about the task of making the central government as strong as possible. To the Federal Government they gave unlimited taxing powers, a veto over Provincial legislation and, generally speaking, all the residual powers. Though Canada was to have a true federal system with power divided between Federal and Provincial authorities, the cards had been heavily stacked in favour of the Federal Government.

As matters have turned out during the ninety-odd years since Confederation (a misleading but, perhaps, intentional misnomer), the original balance of power has been almost completely reversed. Through a series of decisions by the Judicial Committee of the Privy Council in London (which up until five years ago interpreted the British North America Act), the scope of Federal authority has been constantly whittled down, with a concomitant broadening of Provincial power. According to the decisions handed down by the Judicial Committee of the Privy Council, the sweeping power which was given to the Federal Government to make laws "for the peace, order and good government of Canada" can be exercised only in time of national emergency. An example of such an emergency, said their lordships, would be an epidemic of nation-wide intoxication!

On the other hand, because of the strict interpretation of the clause in the Constitution which gave them control of "property and civil rights," the Provinces were saddled with the major responsibility for providing necessary social services. Thus while the Provinces wrestled with the increasing cost of such programs, the Federal Government retained most of the taxing power. The anomaly of this situation was most evident during the depression years, when the Federal authorities resorted to a system of direct grants to prime Provincial treasuries fast running dry. Even with this aid, some western Provinces went bankrupt.

Both before the war and since, several attempts have been made to alleviate this state of affairs and to reallocate taxing powers in the light of present Canadian needs. Most notable of these was the Rowell-Sirois Commission appointed by Mackenzie King in 1937 to examine into the workings of Canadian federalism. But the various conferences which met to discuss the problem invariably foundered on the dangerous reef of "Provincial rights."

In desperation, the Federal Government, which had collected all income taxes during the war years, hit upon the expedient of signing separate financial agreements with the willing Provinces. Ottawa further said that any Province which disliked this arrangement and wanted to levy its own income tax could deduct 5 per cent from its Federal income tax. Quebec refused to sign the agreements, and when for the first time she levied her own income tax this year, Mr. Duplessis demanded that it be *fully* deductible from the Federal total. Coupled with his repeated charges that the whole fiscal system is endangering Provincial autonomy, this was enough to precipitate the present hassle.

The question still remains, however, as to why the 72-year-old Mr. St. Laurent chose this particular time in the twilight of his political career to force a showdown. The real reason is to be found in the

twain aims of the Liberal leader's political program—national unity and constitutional reform.

In every election campaign Mr. St. Laurent has underscored the idea of a strong, united Canada. It is not surprising that this formed the main theme of his Quebec speech: "I am proud to have taken part in what has been done to make Canada a strong and united nation, instead of leaving it as ten small groups. . . ." "I do not agree," the Prime Minister continued, "that Quebec cannot be a Province like the others. I do not fear that if our culture is placed beside others, it will wither and perish. I do not fear that we will be absorbed or annihilated in North America."

Hand in hand with this dedication to the cause of national unity is Mr. St. Laurent's program of constitutional reform. Since he became Prime Minister in 1948, he has acted swiftly to snip the last strings of Canada's dependence on Great Britain. In 1949 the

Canadian Supreme Court replaced the Judicial Committee of the Privy Council as the nation's highest court of appeals. For the first time a Canadian, the Right Hon. Vincent Massey, first Canadian Ambassador to Washington, holds the office of Governor General. The most drastic change of all occurred in 1952 when the Federal Government first exercised the right to amend the Constitution in matters of purely Federal concern.

Changes which affect the joint constitutional rights of the Central and Provincial governments must still go to the British Parliament for approval. (This is due, not to any desire in London to retain even a nominal control over Canada's internal affairs, but to the inability of the Canadian authorities to devise any satisfactory amending process.) Before his retirement Mr. St. Laurent would clearly like to remove what he has referred to as "the last vestige of our former dependent status." He recently told a meeting for young Liberals that "a way will be found [to amend the Constitution in Dominion-Provincial matters] in your day if not in mine." By pointing up the problem at this time, Mr. St. Laurent has taken a big step toward assuring that the solution will be found in his own day.

By his blunt Quebec speech the Prime Minister has set the stage for a thorough examination into the Canadian federal system. Whether this examination will result in an overhauling of Canada's creaky constitution remains to be seen. Certainly there will be plenty of excitement in the attempt. The two men most intimately involved are proof of that. Both are French-Canadian Catholics and top-flight lawyers. Mr. Duplessis, the 64-year-old bachelor Premier of Mr. St. Laurent's native Province, is one of the most successful politicians in the country. With three decisive general-election triumphs behind him, he can count on powerful support, especially from the rural



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areas. He enjoys a rough-and-tumble political campaign, fighting the last election in a steel brace to protect a spine painfully injured in a fall in his apartment. Nor has the Liberal opposition in the Quebec legislature noticeably cramped his style. During the last session, when one Provincial Liberal member became too vociferous, Duplessis had him expelled from the Chamber for five days.

By his intransigent stand on the tax issue, however, Mr. Duplessis has ranged against himself one of the most powerful Federal political machines that this country has ever seen. In his first election as head of the Liberal party Mr. St. Laurent, who learned his politics on a cracker barrel in his father's Quebec grocery store and his logic at Laval University, won the largest majority ever rolled up in the Canadian House of Commons, including a virtual clean sweep from his own Province.

Nor has anyone ever questioned the P.M.'s political courage. During the war years he effectively supported conscription in Quebec when the experts warned that such a course was political suicide. He surprised his own party colleagues by his swift handling of the Gouzenko spy disclosures. Then Minister of Justice, he ordered that fourteen of the suspects be rounded up and held in jail incommunicado. Later, when opposition members chided him with acting ruthlessly, he replied: "I was satisfied it was the right thing to do and I was prepared to take the consequences." In the present dispute Mr. St. Laurent is playing for the highest stakes in his political career—national unity. As Prime Minister, once again he is obviously "prepared to take the consequences."

For these past few weeks the personal struggle between the two Quebec leaders has been over-emphasized to the point of obscuring the more basic issues involved. Stated simply that question is this: how can a constitution tailor-made to fit conditions nearly a century ago be made to work today? Or to put it another way: how can the nation's wealth be shared more equitably by all the Provinces without infringing on the constitutional "rights" of any one Province?

These were the problems to which Mr. St. Laurent and Mr. Duplessis addressed themselves in a now "historic meeting" at Montreal on October 5. Both men came to the meeting with widely divergent views on the above questions. Mr. Duplessis, or any other French leader for that matter, could not afford to cede more financial control to the Federal Government if by doing so he endangered, now or for the future, Quebec's racial, religious and legal rights. From the broader perspective, Mr. St. Laurent, equally aware of the "rights" of his compatriots, sees Quebec, her historic heritage unimpaired, playing a larger role in the nation's economic advance.

Despite these differences, definite progress was made at the Montreal meeting. Though the final details remain to be worked out, it appears that Mr.

Duplessis modified the claim that the Provinces have prior right over the Federal Government in the income-tax field. On the other hand, Quebec (and other Provinces, if they wish) will have more control over income-tax revenues. Most important of all, a full-dress Federal-Provincial conference will probably be convened early next year.

In such a conference Mr. St. Laurent, because of his position and undoubted prestige, will play the key role. This is his greatest opportunity, an opportunity to complete his work of constitutional reform and make Canada's federal system work as the Founding Fathers intended it should. Should he succeed where so many before him have failed, the French-Canadian Louis St. Laurent will stand in the history of his country beside Sir John A. Macdonald and Sir Wilfrid Laurier as a man who has made a lasting contribution to "a stronger and united Canada."

East and West praise the Queen of Heaven

John LaFarge, S.J.

CONVENTION HALL in Philadelphia witnessed on October 23 an event unique in the long history of the Universal Church. It was part of the magnificent three-day National Eucharistic Marian Congress of the Oriental Rites held in that city October 22-24, under the auspices of Most Rev. Constantine Bohachevsky, Apostolic Exarch for the Ukrainian Catholics in the United States, and Most Rev. John F. O'Hara, Archbishop of Philadelphia. It consisted of the simultaneous celebration of the Holy Mass (or Liturgy, in the Eastern expression) in eight of the Oriental rites simultaneously with the Holy Mass in the Latin rite.

The Masses were celebrated at nine different altars, ranged in a semicircle on the Convention Hall stage. These were separated from the congregation, according to Eastern custom, by a splendidly decorated iconostasis, or pictured screen.

Five Byzantine rites were represented at the congress: Melchites from Syria, who used the Greek language; Ruthenians, Ukrainians and priests from the Fordham University Russian Center in New York, using the Old Slavonic language, and Romanians, using Romanian. The Armenian, Chaldean and Maronite rites were also represented. The chairman of the congress, Most Rev. Ambrose Senyshyn, O.S.B.M., said he had begun his preparations in January of this year. He planned this simultaneous celebration with infinite care, featuring as far as possible the dignity

Fr. LaFarge, S.J., is an associate editor of AMERICA.

and beauty of each of the rites participating in the ceremonies.

The entire service was divided into eighty numbered parts. The various participants alternated in chanting, first from one of the nine altars, then from another. For the most impressive moment of the Byzantine ritual, the Little and the Great Entrance, all the Orientals emerged from behind the iconostasis, carrying their respective chalices and veils. They jointly distributed Holy Communion, each again according to the respective rite, to some 1,000 worshipers out of the throng of 13,000 who filled the auditorium.

Special spotlights and movable microphones enabled each altar to come into prominence at the appropriate moment. The words of Consecration were recited aloud in succession by the Orientals. The Gospel of the day was chanted in succession in the respective languages, concluding with the Gospel in English by the Russians. Presiding over the event was the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States. At other solemn liturgical events of the congress were their Eminences, Cardinal Agagianian, Cardinal Tien and Cardinal Stritch.

The entire, very complicated event was carried out with complete smoothness and punctuality, over a space of three hours. The choir from St. Charles Borromeo Seminary sang the Latin Credo and Sanctus. While these numbers were most appropriate, I should personally have somewhat preferred them to have been chanted in plain Gregorian, without organ, instead of in a more conventional musical rendering. The simple ritual chant of the Latin Church is a bond between the liturgies of East and West.

UNITY AND UNIVERSALITY

Just a word about the meaning (as I gathered it) of the elaborate joint celebration. It illustrated with wonderful richness and splendor the universality of the Church of Christ, showing that the Church does not impose a monolithic uniformity in her outward forms of worship, but has carefully cherished the diverse rituals that have come down from her earliest ages. As the slender, stately figure of white-bearded Archbishop Chami of the Byzantine Melchite rite intoned in Greek the eloquent praises of Our Lady, one was reminded that the Greek language preceded the Latin in the celebration of the Mass. The Chaldeans and Maronites, indeed, used the very tongue that was spoken by the Saviour Himself.

Coupled with this demonstration of universality was an aspiration and longing for its logical expression: the return of all dissident Christians to the unity of the Church of Christ. The Marian Year is also an anniversary year, the reminder that 900 years have elapsed since the unhappy Michael Cerularius, Patriarch of Constantinople, finally severed in 1054 the strained bonds that for over a millenium had kept the churches of the East in communion with the See of Peter. The intractable Patriarch, not to speak of the bungling legates of the Holy See, inflicted upon

the universal Church a gaping wound. Its persistence despite many abortive attempts at reunion reminds us that today, if that separation had been healed, there would be some 300 million Eastern Catholics in the one Fold of Peter, instead of the loyal 10 million who were, in part, represented by the participants.

As for the United Orientals, the joint celebration proclaimed in touching fashion their affectionate unity. It symbolized their common longing and prayer for the healing of the 900-year-old schism. The participation of the Latins in the occasion also expressed, in dramatic fashion, the Holy See's loving invitation to all to return to the Mother Church of Christendom. It can never be too strongly emphasized, however, that Rome does not wish to impose the Latin rite upon the world, or even to give it preference, but seeks only to bring about the unity of all believers in the one true faith and the one obedience to Christ's Vicar upon earth.

A WORLD OF HOMAGE

Shining out from the celebration and from all the events of the congress was one luminous aspect of piety, the sublime honor paid to our lady. As the Apostolic Delegate pointed out in his sermon, East and West join in her praises. The title of Queen, which the Latin Church will henceforth celebrate by a special feast on May 31 of each year, is a constant theme in the liturgy of the East. It is from the Eastern Fathers of the Church that the Latin Church draws her most glowing titles. "Hail, Holy Queen" is an Eastern salutation. *Chaire ô Basilissa!* St. John Damascene exclaims: "Lady and Queen and Day of Days, Of things divine, divinest!"

As these ancient liturgies vie with one another in sounding the praises of the Mother of God, the *Theotokos*, thus proclaimed 1,500 years ago by the Council of Ephesus, you cannot help praying that their glowing sincerity may help to dissolve some of the inhibitions that trouble many of our Protestant brethren, and in that way aid toward the reunion of all Christians.

The obstacles to the return of the 300 million or so dissident Oriental Christians to the See of Peter are numerous, complicated and beyond mere human ingenuity. Ancient political and national rivalries, cultural conflicts and modern propaganda add to the difficulty of the task. But the difficulty does not excuse us from prayer and labor to achieve reunion—least of all when we reflect that countless of these heroic souls are struggling against the Communist monster behind the Iron Curtain.

One humble and genuine effort which we can make in that direction was suggested by some of the participants in the Philadelphia Marian Congress. We Latins should know better and cultivate more cordially the rites and the people of the United Eastern affiliations. If all are Catholic, one with one another, the door will stand wide open for all without to enter in. Long ago St. Cosmas wrote:

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Lol Mary, as the world's long day was waning,
Incarnate Deity conceived and bore;
Virgin in birth, and after birth remaining;
And man to God is reconciled once more.
Wherefore in faith her name we bless,
And Mother of our God confess. (J. M. Neale)

Many a century has waned since those words were written. May Mary, through the grace of her Son, bring all men back to the Fold before the night sets in.

Big business and its critics

Benjamin L. Masse

CHANCES are several to one that the reader is of two minds about "big business."

Public opinion polls indicate that most Americans gladly buy the products of General Motors, U. S. Rubber, Ford, du Pont and General Electric. They look upon these giant firms as good places to work. In time of war they rely on them to outproduce the enemy and insure victory for our side. Yet many Americans remain dubious about the place of big business in our society. Some of them are actively hostile toward it. A bulging chapter in American history tells of the efforts of Congress, representing the people, to curb the growth of our industrial giants and keep their far-flung activities under continuous scrutiny.

Why this ambivalent attitude toward big business? Why cannot the American people be satisfied simply with using and enjoying the automobiles, tubeless tires, high-octane gasoline, electric heaters and refrigerators, radio and television sets which have given us the highest standard of living in the world? Why do they insist on looking a gift horse in the mouth? Why all the soul-searching, the viewing-with-alarm, the constant congressional investigations, the cease-and-desist orders, the headline-making court trials?

If the reader will pause at this point and ask himself why he is suspicious of big business, he will probably answer that big business is monopolistic, or that it poses a threat to our democratic liberties, or that it is leading the country headlong into a morass of materialism. On all these grounds, economic, social and political, and moral, Prof. J. D. Glover tells us, big business has been attacked and continues to be attacked to this day (*The Attack on Big Business*, Harvard Business School. \$4).

The professor is worried by this onslaught on big business. He believes that, despite past sins and some present failures, it has deserved well of the country. He wants it to thrive and to continue its vast contribu-

tion to the happiness and well-being of the American people. He is fearful lest it be checked in full flight, not because it ought to be checked, but simply because too many Americans have an ignorant and biased attitude toward it.

The danger would not be so great, Professor Glover believes, if the leaders of big business had a better understanding of its critics. Equipped with such an understanding, big business could rebut their arguments and in so doing save the people from themselves. So the professor has written a book to enlighten and console the harried captains of U. S. industry.

It is a good book. Within its 353 pages of text, Professor Glover marshalls practically all the arguments against big business which economists, sociologists, political scientists and moralists have advanced over the past half-century. The reader may well dissent here and there from the author's evaluations of these arguments, as well as from his suggestions for a counter-attack. But he cannot impugn either the honesty or thoroughness with which the case against big business has been set forth. From Adam Smith and Karl Marx to Hilaire Belloc and G. K. Chesterton, from the Populists to the theorists of oligopolistic competition, through all the major religious groups, here is the story of the doubts and reservations about the characteristic institution of our modern business society and of the many attacks on it.

The case against big business takes three main lines.

ECONOMIC ASPECT

There is the argument on economic grounds. From the very beginnings of the anti-trust movement in this country, it has been asserted time and time again that big business is monopolistic. It is monopolistic both in structure and in practice. Though there is nothing bad about size in itself, say the critics, big business has become so huge and dominant that it cannot help acting monopolistically. It may, indeed, be difficult to say precisely at what point bigness makes a shambles of competition, but the critics of big business have no doubt that such a point exists. They have no doubt either that in many industries today the danger point has already been passed.

Whether one considers output, employment or financial resources, the statistics of business concentration are certainly imposing. In 1948, there were 3.9 million businesses in the United States. Of these, only 6,400 had more than 500 employees. Yet these relatively few firms accounted for nearly 40 per cent of all the people employed in business. The 260 corporations which had upwards of 10,000 people on the payroll—the real giants of American business—alone accounted for 22 per cent of all business employment.

If we use output as a yardstick, the concentration is no less remarkable. According to the Census of Manufacturers for 1947, large-scale plants, that is, those employing 1,000 or more, were responsible for two-

Fr. Masse, S.J., is economics editor of AMERICA.

thirds of the production in no less than 30 industries. Four companies accounted for 90 per cent of cigarette production, 79 per cent of soap and glycerin, 76 per cent of tires and inner tubes, 60 per cent of copper rolling and drawing, 58 per cent of motors and generators. There were similar heavy concentrations in motor vehicles, organic chemicals, steel works and rolling mills, meat packing, petroleum refining and a dozen other industries.

No less striking is the concentration of financial resources in U. S. business. In 1948, using total assets as a yardstick, there were 1,100 corporations in the big-business class, that is, those having assets of \$50 million or more. The 360 industrial companies in this group had aggregate assets of \$72 billion, which practically matched the assets of the 3.4 million industrial enterprises that had assets under \$500,000. Our 100 largest industrial corporations alone had total assets of \$49 billion, or nearly 21 per cent of all the assets of U. S. industry. In 1948, they earned 30 per cent of all the profits before taxes reported by industrial corporations.

Despite this concentration, Professor Glover denies that big business is monopolistic. In this stand he receives strong support from a new study of big business which has just appeared under the aegis of the Brookings Institution. In *Big Enterprise in a Competitive System*, A. D. H. Kaplan sets out to investigate whether big business as it operates in the United States is compatible with the objectives of a system of competitive private enterprise. After exhaustive research extending over several years, his conclusion is generally reassuring. Though he concedes that big business does not conform to the classical concept of competition—a market in which there are many buyers and sellers, no one of which can influence the terms of exchange—he nevertheless finds that big business has enlarged “the range of alternative goods and services from which buyers may choose freely through the market process.”

In other words, people gladly buy the products of big business because they feel they are getting their money's worth. They would not be getting their money's worth, argues Professor Glover, if big business were either monopolistic or inefficient.

The author is probably right, then, in thinking that people generally are not much impressed by the argument against big business on economic grounds. Their apprehensions derive rather from the social, political and moral implications of big business.

SOCIAL AND POLITICAL ASPECT

The argument against big business on social and political grounds takes several main lines.

In the first place, big business is accused of furnishing the basis for plutocratic rule of the nation's eco-

nomie life. Two baneful byproducts of this rule are control of the press and of the educational system. Worse still, big business is said to exert a selfish influence at all levels of government. Some add that big business begets big labor and big government, with the result that our society is gradually being collectivized.

Critics charge, in the second place, that big business is, by its very nature, independently of its actions, subversive of liberal democracy. The economic side of the liberal-democratic coin, the argument runs, is free enterprise. But enterprise to be really free must be based on many small business firms. The mere existence of big firms exercises a controlling influence over the market.

The third argument is akin to this. Just as big business undermines the economic basis of democracy, so, too, it is accused of destroying its social foundation. According to this school of social thinkers, democracy supposes a nation of independent property owners, of small farmers and entrepreneurs, as Thomas Jefferson said. But big business transforms a nation of sturdy individuals into a nation of wage-earners, clerks, agents and hirelings. Such people, it is said, cannot bear the burdens of democracy.

MORAL AND RELIGIOUS ASPECT

Moralists and religious leaders have been, if anything, even more critical of big business and the society it has shaped than have sociologists. Religious spokesmen commonly find that big-business culture is excessively materialistic, that it has a wrong scale of values. They deplore the intense urbanization that is characteristic of our society, seeing in it a threat to the family and to sane human living. They criticize the growing depersonalization of economic life and the gulf that often exists between private and business morality. They find fault with a spirit of individualism which ignores social duties and gives, as Pius XI said in *Quadragesimo Anno*, “free rein to avarice.” In general, they note a lack of that “order, freedom and justice” which ought to characterize a sound economic society.

Professor Glover has more sympathy for this kind of criticism than he shows for the brickbats of the economists and the sociologists. But not much more. He makes it plain enough that in his opinion the religious critics share with all the other critics a lack of understanding of big business and of how it operates. Nevertheless, he would not dismiss as valueless what the religious leaders have said. Their strictures, he concedes, have led to a fruitful re-examination of business practice and even to some necessary and laudable reforms.

Granted the author's thesis, that much of the criticism of big business stems from ignorance, his advice



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to tycoons is sound enough. He exhorts them to make the inner workings of their corporations better known to scholars and to the public. In addition, he would have them stress publicly what he believes they hold privately, namely, that profit-making is only one of the aims of business, and that other aims, cultural and social, are equally important. And of course, he wants them to continue working hard to improve both administrative methods and products. If business adopts such a program, "the winnowing of time will blow away the chaff." Only that kind of criticism will remain which is necessary for progress—even for the progress of big business.

Since Professor Glover is not intent here on a full-scale answer to the attacks on big business, but only indicates in passing the form a rebuttal might take, it would not be cricket to do more in turn than raise a doubt or two about his own position.

In the first place, the criticism of big business, especially on social and moral grounds, comes from so many respectable sources that it is difficult to accept

FEATURE "X"



Mrs. Fenzel's success in getting Eastchester, N. Y., to adopt a religious "Christmas card" is perhaps another proof (if proof is needed) that one should never underestimate the power of a woman.

THE CHRIST CHILD is going to have a big birthday card in Eastchester, N. Y., this year. Maybe if I tell you how easily it came about, you'll be able to arrange to have one in your community, too.

I have four children ranging in age from one to five years. Though caring for them naturally limits most of my activities to my own home, I cannot sit idly by without trying in some small way to improve the world which will some day be our children's heritage. Letters and telephone calls I can manage to fit into my busy schedule, and I find them quite effective in making occasional impressions on the world beyond my doors.

With this in mind, I tried last year to have a billboard message of religious significance displayed in our community during the Christmas season. I had seen signs in other towns reminding people to keep Christ in Christmas, and was eager for Eastchester, too, to remember Him, in the midst of its festivities. I set about calling sign painters for estimates, got assurances of financial support from two church groups, one Protestant, one Catholic, but met with a stone wall

his thesis that the critics are generally ill-informed.

It is equally difficult to accept his estimate of the small part which environment plays in the moral life of individuals and of groups. Admittedly, Marxists exaggerate when they claim that the way in which a people produce and distribute wealth determines the shape of their culture, including their morals and religion. But, as Christopher Dawson has pointed out, the material element in culture, while not predominant, does have an important influence. Though it is true, of course, that men are obliged to observe God's law in all circumstances, it is also true that it is easier for them to do so in some circumstances than in others. Hence, the concern of the Holy Father over the primacy accorded these days to technological progress, which is associated with bigness, and for the future of the small unit both in business and agriculture.

These observations should not detract from the merit of the author's work. Professor Glover set out to describe and summarize the attack on big business. This he has done honestly and well.

of refusal when I sought permission from the private owner of a small billboard to use it for such a project. It became too late to make other arrangements, and the plan was reluctantly dropped.

But this year I started earlier—in September—and went right to the professionals. One letter to the Mount Vernon Advertising Service brought a courteous and interested reply and an early visit from a representative whose job it is to rent billboard space. He showed me a group of tasteful Nativity scenes that business firms often use at Christmas in their billboard advertising, and intimated that his company might be willing to donate the space of one billboard on White Plains Road in Eastchester for a Christmas message.

I could hardly believe such good fortune. The total amount I would have to raise from sponsors would not be the several hundred dollars I had anticipated, but only about twenty dollars—for lithographing and posting of the sign. A few days later the representative telephoned, confirming the offer of free space for December. I then visited a shopkeeper in the village who is active in the Chamber of Commerce. He, too, was delighted with the idea, and brought it up at a board meeting of the C. of C., which enthusiastically voted sponsorship and the necessary money.

That's all there was to it. The dream of a big Christmas card for Eastchester—which would also be a birthday card for Our Lord—was on its way to becoming a reality. All that remained was to send in our order to the advertising company. I had the privilege of choosing the scene to be depicted from among the samples. The one I liked best was a colorful Bethlehem stable scene with a verse from St. Matthew's gospel: "And entering the house, they found the child with Mary his mother, and falling down they worshiped Him." Perfectly scriptural, perfectly beautiful, and ideal for the Marian Year.

The Chamber of Commerce is happy because the sign will augment economically the Christmas decorations planned for the village, and will enable the chamber to wish everyone a Merry Christmas in a specially lettered runner across the bottom of the sign. The advertising company is happy because of the great good will that such a generous and gracious gesture will bring. Children, most of all, will be pleased by the sign. Many of them will meet the Christ Child for the first time and learn that Santa isn't *all* the joy of Christmas. Surely the Holy Family

will bless the community which honors it so proudly. And thousands of Eastchesterites and passing motorists will find daily inspiration and peace of soul in the vivid presentation of the Christmas story.

Thus, from a very small expenditure in time and money everyone will profit. Who can tell what good may result? If this little project were duplicated everywhere, would not our land be made a little stronger against its foes, a little lovelier for its inhabitants, a bit more worthy of heaven's favor?

CATHERINE CURTIN FENZEL

"Modern" art in the Church

Eloise Spaeth

In April, the National Catholic News Service published a release from an article by His Eminence Celso Cardinal Costantini, an authority on sacred art, which appeared in *Fede e Arte* (Faith and Art), an international magazine devoted to sacred art and published in Vatican City. The release gave only some direct and inadequate quotes, but nevertheless presented what I am sure is the true spirit of the Church's thinking, as expressed by Cardinal Costantini. Because we, the public—even the Catholic public—have the habit of seizing on quotes and discarding the over-all picture, I think it well to discuss the release *in toto*.

It starts with a statement that the Church does not oppose the modernization of art. That statement is somewhat misleading. The Church rightly and in many instances encourages living artists to be creative. It was in large measure because of the understanding and toleration of the Church that the great mission-art section of the Art Sacré exhibition held in Rome in conjunction with the Holy Year was such a success. Primitive people are no longer taught to copy European art, but encouraged to read the Bible and then to express themselves in their native terms, to create from their own backgrounds their ideas and feelings toward their religion, to adorn their churches with what comes to them from life about them. The results may be crude, but they are honest. It is a vital, living art they offer.

The NC release goes on to say that the Church insists that modern art be worthy of the house of God. Perhaps this is the place to clarify that abused term "modern." It means contemporary, living, now; art that is being created today; any other art is necessarily derivative. To most people the term "modern" means only non-figurative, abstract art. Because the word has for most people come to have only that meaning, I

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LITERATURE AND ARTS

will, for the sake of clarity, use it in that sense in what follows.

The Church says it cannot tolerate "artistic" monstrosities inspired by a "mania for modernity" and calculated to offend the piety of the faithful. There we go straight to the heart of things. Any such "mania" will offend the piety of the faithful for the simple reason it will not be a true work of art. If a piece of sculpture or a painting grows from a "mania for modernity," then style becomes the dominant factor, the crutch of the artist rather than his tool. If the meaning is obscured by method, it cannot be a legitimate work of art and has no place in a Church nor, for that matter, in a museum.

As a Catholic who is interested in and concerned with the state of art in the Church today, I find myself in complete accord, omitting a few particulars, with Cardinal Costantini. However, I should like to take issue with Gaston Bardet, Director of Studies of the International Institute of Applied Planning in Brussels, Belgium, whom the Cardinal quotes and who has recommended the setting up in the field of art of a counterpart of the Index of Forbidden Books.

In the first place, practically every man living sets himself up as a critic of the visual arts. Walk through a museum any day and you will hear comments such as "That's terrible" . . . "The guy can't paint" . . . "It's no good." It does not perturb these critics that the director or curator of painting of the museum thought the work criticized good enough to hang.

But is it not historically true that works of art need the perspective of time before they can be properly judged? This is especially true during a period when expressions of art are in a state of flux. In such periods

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even those who have spent their time developing their ability to appraise the arts are humble, cautious. We would not have the glorious ceiling in the Sistine Chapel if Michelangelo had allowed himself to be persuaded by Pope Julius II to change his design. I think we may safely say that with the passing of time Michelangelo has been proved right. With all due respect to the board of this as yet hypothetical Index, would not the great danger be in the fact that personal prejudices would creep in, that many judgments would stem from prejudice rather than fact?

There are certain known standards by which to approve or condemn a philosophical treatise, but the arts by their very nature are non-dogmatic. To do a proper job, the gentlemen who would draw up an "Art Index" would have to be authorities on the culture of every country under the sun, plus trends and motivations of all contemporary art. What kind of judgment could a man sitting in Rome pass on sculpture for a new church in New Mexico? A beautiful *Santo*, such as those carved by the Spanish Indians, might be most meaningful and lend itself to the harmony of a church in the Southwest. Yet a photo of the work, sent to Rome for approval, would point up the distortions and fail to catch the poignancy and simplicity that make this art so fine.

Georges Rouault, I think I can unequivocally say, is considered by nine-tenths of the world authorities on art the greatest living painter of religious subjects. I have noticed that the clergy admire Rouault in direct proportion to the knowledge and experience they have in the field of the fine arts. One would hate to see the work of such an artist barred because of the arbitrary decision of someone more concerned with the pretty than the powerful.

The NC release quotes also the *Corriere del Popolo* of Genoa, Italy: "The art in churches is fashioned entirely for people who believe in God and in the sanctity of beauty. The agnostic, brutal and cruel art in many 'modern' exhibitions is intended instead for those who believe neither in God nor in humanity." Obviously the art in churches should be fashioned for people who go there, not for agnostics who don't. An artist not only fails as an artist if he accepts a commission to do a piece of sculpture for a church and turns out something that only an agnostic can have any feeling for; he is downright dishonest. We can all subscribe to the sanctity of beauty, but can we all subscribe to the meaning of beauty? Rouault's painting, "Christ Mocked," which hangs in the Museum of Modern Art in New York City, would be described by many as a horror, "a brutal mutilation, defamatory." To me, it is a powerful, movingly beautiful canvas.

"Mutilations of the figures of Christ and of the most holy Virgin," wrote Mr. Bardet, "constitute veritable pictorial blasphemies which should be condemned by an Index."

In defense of the painter or sculptor who has presented Our Lord in a mutilated appearance, I can

only say that while one artist may choose to depict Christ on the Cross in His divinity, another has the right to depict Christ on the cross so as to show the results of what happened to the human body after it had been flayed, dragged, beaten, kicked, hung on a cross for three hours. Surely, if we are going in for realism in art, the only "beauty" left in such a picture is in the idea of the sacrifice behind it.

The one quality such a crucifixion scene must have, whether it be approached from the standpoint of Christ glorious, or from the standpoint of His human agony, is that it be a work of art, that is, truly creative. It must burst from the artist's own soul; he must portray honestly, without compromise, with the full use of his technical facilities, what he envisions. Whether he chooses realism or symbolism is his own affair. If we cannot follow him all the way, may not the lack sometimes be in us?

Cardinal Costantini points out a phase in Communist tactics that many of us tend to overlook:

The Communist doctrine is not so much a heresy as an apostasy from Christianity. It is the negation of the supernatural concept of life, a revolt not against Christianity, but against all religious forms. . . . The Communist strife is waged by means of the press, politics, motion pictures and schools that have fallen under Moscow's totalitarianism. We must not be surprised, therefore, if communism makes use also of the field of art and attempts to desecrate Catholic iconography and render it repugnant and ridiculous.

The Communists have shown, in the demands they make of their own artists to paint propaganda pictures alone, that they consider visual art a powerful weapon. What confuses me at this point, though, is why "abstract" art is synonymous in so many minds with "Communist" art when in truth the Communists hate it and for decades have not allowed an abstract or nonobjective picture to be painted within their borders. In many circles in America, anyone who defends abstract art is looked upon as a Communist or a Communist dupe.

Could this confusion of labeling abstract art "Communist" art arise because some known Communists are also abstract artists? That in turn could lead to a new set of confusions. Let us take as an example Picasso, Moscow's pet (off and on, that is). He has painted both realistic and abstract canvases. His 1953 paintings are fairly realistic. There is no mistaking the house, the tomato plants, the apple tree. Shall we call these paintings communistic? And the Catholic artist who paints the house, the tomato plants, the apple tree—what shall we call his canvases?

In St. Louis, a modern Roman Catholic Church is just being completed. The architect, stained-glass men, sculptor, painters worked together to bring about a beautiful whole. Everything was woven into one harmonious litany, just as the artists and master builders worked together on the great cathedrals of the Middle Ages and the Renaissance. How different from the building of most of our churches, where the pastor

hires an architect, then orders his statues from one church catalog, his Stations of the Cross from another, thereby denying any relationship between form and substance. I am sure that many of those who attend that church in St. Louis, feeling that modern art is Communist, could, if they are logical, be led to believe that all the artists who worked on their church, even though they happen to be Catholics "in good standing," were in this case, dupes of the commies.

It is true that many of the parishioners do not like the new church. It is not "the watered-down copy of the watered-down copy of a Gothic church" that they have been used to. It is different and challenging. They are confused by the busloads of eager young art and architectural students who swarm in from neighboring States to study and exclaim over their church. Another five years may tell a different story.

Koestler's dilemma

THE INVISIBLE WRITING

By Arthur Koestler. Macmillan. 431p. \$5

In a literary way Arthur Koestler ranks among the most eminent of those who have served communism and rejected it. His novel *Darkness at Noon* remains the most enlightening commentary on the psychology and methodology of the Communist purge trials. But as Mr. Koestler continues to write (a dozen volumes of fiction, essays and autobiography, all more or less closely orientated around the Communist problem, have now come from his pen), readers may well be puzzled at the state of mind his books betray.

Certainly *The Invisible Writing*, the latest volume of Koestler's autobiography, will raise more questions than it answers. "To write is to give oneself," François Mauriac has declared, and few books have been more pitilessly self-revealing than Koestler's latest. But only the very great writer or the very great saint can afford the ultimate self-giving—and Koestler is neither. The result is one of the most frightening works of our time.

It is not that Koestler throws any particularly new light upon the Communist evil. The Western mind has become pretty well surfeited with the revelations of former Communists who, having deserted their old allegiance, provide detailed descriptions of its endless intrigues, its fearful cruelties, its demonic denial of man's essential humanity. Koestler documents anew the familiar story with the names of his friends and associates who sought the light of the Marxist gospel, served it faithfully, if not always selflessly, and one by one with monotonous regularity were caught in the coils of the party machinery and sac-

rificed to the Moloch they worshiped.

Occasionally, to be sure, a detail in the long, mad narrative will stand out. The historically minded will be struck, for instance, by Koestler's account of the sovietizing of the once-golden city of Samarkand.

Equally famous Bokhara has been even more ignominiously treated.

The bazaars—once the most famous trading centre of Central Asia—are dead. No more stalls offering carpets, silk textiles, goldsmiths' and coppersmiths' work, Karakul lambskins, rare manuscripts, books and exotic spices. The three hundred and sixty mosques and the hundred and forty *medresseh* are also dead. A few were converted into schools. The others were torn down. The famous books and manuscripts, which made Bokhara the centre of Moslem learning, have vanished—burnt, pilfered, dispersed.

The humanitarian will be revolted by the retelling of the horror of the Government-induced Ukrainian famine of 1932-33, perhaps the greatest mass crime in human history. The remnants of the peasantry whose property had been expropriated as a punitive measure now

... choked the railway stations, crammed the freight trains, squatted in the markets and public squares, and died in the streets ... The exact number of these nomadized people was never disclosed and probably never counted; in order of magnitude it must have exceeded the modest numbers involved in the migrations after the fall of the Roman Empire.

But neither these facets of the Soviet infamy which he witnessed nor the personal vicissitudes of Arthur Koestler between the years 1931 and 1938 constitute the real significance of *The*

The NC News Service release of Cardinal Costantini's statement includes a quote from a nameless artist:

I am a Christian artist, and I shall never approve of a so-called modern art which is the fruit of an era morally and intellectually corrupted, whether it is vapid, vulgar, traditional or empty modern. I am heartily in accord with the statement of Pope St. Pius X: "God has been driven out of public life. He has been driven out of science, now that doubt has been raised to a system; He has been driven out of art and degraded to an exaggerated realism."

Cardinal Costantini's paper is titled: "I Have Loved, O Lord, The Beauty of Thy House," but wouldn't it be a monotonous world if we all saw beauty in the same terms, millions of eyes reacting in the same manner? Creativity would wither and die.

BOOKS

Invisible Writing. What this book does reveal is something the West does not yet sufficiently appreciate—the reservoir of human decency which the Soviet regime can command. Koestler saw that decency in the "little people" of Russia and he was moved by it:

I have met them on my travels in every part of the Soviet Union. Hadji Mir Baba was one of them. Col. Anwar Umorzakov was another. Oragvilidze in Tiflis the kulptrop of the District of Merv; little Werner in Baku; the secretary of the Party Committee in the Kharkov Institute for Physics; a young Komsomol girl in Moscow; an engineer in the Gorky motor-car factory; the woman doctor in Permetyab; a GPU guard in a village in Kazakhstan; and so on. I could continue my list up to an approximate number of one hundred individuals whom I met in the course of one year of travels. So there must exist thousands, or even tens of thousands, of them.

What did these individuals have in common? They were "not marked out by rank or office." They had the most varied occupations. They were not fanatical supporters of the regime. They were the people who, when I was lost and despairing, restored my faith in the Soviet Union. They created around themselves little islands of order and dignity in an ocean of chaos and absurdity. In whatever field they worked, their influence communicated itself to their surroundings. It is the ensemble of these human islands, dotted over the Soviet realm, which maintain its coherent struc-

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These are the people who follow the Soviet will-o'-the-wisp with the conviction that it is the true polar star. Children of the underprivileged and the oppressed for the most part, they have heard the promise of freedom and they have believed. That they maintain their faith is due in part to the humbleness of their lot, which isolates them from the cynicism, and the abuse of privilege within the party hierarchy. But it is doubtless due most largely to the native affirmation which man hears eternally echoing in his heart and upon which all human sacrifice and charity must rest—the affirmation that he is not sufficient unto himself alone, that he is indeed his brother's keeper.

This is the explanation of the amazing self-incriminations of party derelicts at Soviet trials. Many, perhaps most, of the men and women with whom Koestler as a young convert to communism shared his zeal and his hopes meet the end which deviation, real or imaginary, from the party line entails. More often than not they answer the summons to Moscow which can have only one dénouement.

Why do they not break with the apparatus to save themselves from a

foreordained doom? Why do they confess errors which in fact they have not committed? Koestler makes it clear that they act as they do because their lives have found meaning only as a part of the larger purpose which for them the party symbolizes. Theirs is the final surrender of mind and will to the idol which is greater than they. The self-abnegation of the saint is offered to the leering monster which mocks at sanctity.

And what of the author, the young intellectual who embraced the party discipline, was disillusioned, lost the faith and returned to the bourgeois West? He must be credited with a great deal of courage and a great deal of honesty in his merciless self-stripping. He does not attempt to make a hero of himself. The Koestler who emerges is a coldly ambitious individual, hungry for success and seeking it where opportunity offers.

One wonders after reading this book, in which the author admits to an outrageous flouting of many of Western man's most basic ideals of personal honor, whether it was the sound core of Western culture which drew him back, or the adventitious ornamentations; whether, in fact, his numerous comrades who, in obedience to the inevitable summons, took the

long journey to Moscow were not better men than he.

One reader, at least, puts down *The Invisible Writing* with the unhappy conviction that the loss of his Communist creed has left a void in Koestler's life which has not been filled. A religion which purports to offer faith in human brotherhood even when it is maliciously corrupted by its high priests, can commandeer, as Koestler shows, amazing reserves of human heroism. Whether equal resources can be rallied by a religion based upon better sanitation, central heating and adequate laundry facilities remains doubtful. If Koestler has added yet another effective testimonial to the baseness of the Communist deception, one looks in vain in his book for a matching affirmation of spirit.

MICHAEL F. MOLONEY

Old China hand's views

FIFTY YEARS IN CHINA

By John Leighton Stuart. Random House. 346p. \$5

Sooner or later, when historians are able to sift through the mountain of documents which concern our relations with China during the postwar years

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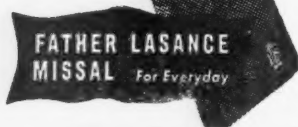
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of civil strife in that country, the com-
plete story of the downfall of Chiang
Kai-shek will be told. *The China
Tangle*, by Herbert Feis, published last
year, was a start in that direction. The
work of Mr. Feis, however, carries the
story only up to the Marshall mission.
Until another documented historian's
treatise comes along, John Leighton
Stuart's *Fifty Years in China* will fill
in something of the void left by the
abrupt ending of Feis' *The China
Tangle*.

For one seeking the precise explana-
tion of the loss of China to the Reds,
these memoirs of our former Amba-
sador and long-time Presbyterian mis-
sionary make difficult reading. Com-
plex situations do not lend themselves
to ready exposition. If Dr. Stuart's
book suffers from any defect, it lies in
the oversimplified compression into
three chapters of the political and mili-
tary events in China from 1946 to
1949. The net result is a narrative
difficult to follow and oftentimes con-
fusing in its twists and turns, as the
author seeks alternately to excuse and
blame now China's Nationalist Gov-
ernment, now the United States.

Yet, for all its confusion, *Fifty Years
in China* is a significant contribution
to the China story. In spite of its ram-
bling approach, the book does piece
together a few more sections of the
puzzle which has given rise to so much
partisan name-calling here in the
United States.

Dr. Stuart's memoirs shed new light
on the relationship between Chiang
Kai-shek and General Marshall. It has
been stated that, of all the public fig-
ures intimately involved in the tragic
loss of China, Chiang Kai-shek alone
had the keen perception of Communist
intentions and the clear realization of
the futility of pursuing the aims of the
Marshall mission—the creation of a
coalition government and the integra-
tion of the Communist armed forces
into a single national Chinese army.
As Dr. Stuart puts it, the Generalissimo
was never "convinced" the plan would
work.

Yet, the fact did not diminish Chi-
ang Kai-shek's admiration for General
Marshall both as a statesman and as a
man sincerely working for the best in-
terests of China.

On the general's recall to the United
States in 1947, where he was to take
up the office of Secretary of State,
Chiang Kai-shek pleaded with him to
remain as his "Supreme Adviser," ask-
ing him "whether he could do any-
thing more valuable, not only for
China but also for the United States,
than assist him to make of China the
kind of country which Chinese and
Americans desired." The Generalis-
simo apparently was not as completely

out of sympathy with American efforts
to resolve China's civil strife on a po-
litical basis as the more violent critics
of United States policy would have us
believe.

In retrospect, of course, it could be
seen that the Marshall mission was
doomed to failure from its very incep-
tion. As Dr. Stuart notes:

During the years 1947-48 Secre-
tary Marshall's experience with
Soviet Russia, as shared by the
entire American nation and sup-
ported largely by the opinion of
the entire Western world, led to
a radical change of attitude to-
ward the whole subject. It came
to be assumed that the Commu-
nist party in every country was
controlled by the Kremlin in the
interest of world revolution by
violence, that it would dominate
any coalition . . .

Thus, it took the cold, hard fact of
Communist encroachment in Europe
to bring most world statesmen to an
understanding they could have
gleaned from a serious study of Marx,
Lenin and Stalin. It was only then that
Dr. Stuart received his "explicit in-
structions not to encourage or in any
way assist in the formation of a coali-
tion" government with the Commu-
nists in China.

By then it was too late. The rest of
the China story was one of progres-
sive military disaster. Eventually the
whole Kuomintang military system be-
gan to reveal "with stark realism the
consequence of its disregard of its
soldiers." The \$125 million in aid
voted by Congress arrived too late in
1948 to do any good. The Nationalist
forces had deteriorated to the point
where the aid only delayed the final
outcome.

The United States does not come
out unscathed at the hands of Dr.
Stuart. The Yalta Agreement, which
paved the way for the Communist vic-
tory, he holds to have been a tragic
mistake. Sharpest criticism is reserved
for the now famous White Paper, the
reading of which, as he winged his
way homeward in 1949, he found a
shocking experience.

It is clear that the purpose was
not to produce a "historian's his-
tory" but to select materials which
had been used in making the pol-
icy in effect at the moment. What
had been omitted were materials
rejected in the making of policy,
materials which had not been
relied upon.

After his return to the United States
in 1949, Dr. Stuart failed to under-
stand the indecision which governed
our policy toward the now refugee
Chinese Government on Formosa. We
continued to give that Government our

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recognition but gave Chiang Kai-shek to understand that he could expect no continuation of aid from the United States.

As for the future, Dr. Stuart would oppose diplomatic recognition of Communist China and the transfer of China's seat in the UN to the representatives of its present Government. Aside from giving comfort to an "evil-monstrosity" which cannot be appeased, such a move would be completely contradictory to the traditional policy of the United States toward China.

Our Government should firmly recommit this country to pursuit of our traditional policy regarding China, a policy expressive of the belief . . . that efforts by its leaders to introduce and establish principles and practices of freedom should be encouraged and supported.

Dr. Stuart is confident that past American efforts to cement Chinese-American friendship will in the long run bear fruit and that China will eventually realize the ideals expressed in the founding of the Republic in 1911. Among those who have known China as intimately as Dr. Stuart, his faith will strike a responsive chord.

VINCENT S. KEARNEY

Two to be pondered

THE AGE OF CONFORMITY

By Alan Valentine. Regnery. 179p. \$3

This book is likely to be stamped "controversial." That would be a fortunate label if it thereby helped the volume attract more readers. For Alan Valentine—former Olympic rugby player, Rhodes scholar, master of Yale's Piereson College, then president of the University of Rochester for fifteen years—is not afraid to say what he thinks. Moreover, what he thinks has needed saying for some time. Finally, he says it forcefully, yet moderately, and in highly literate form.

This is a book about American democratic society, culture and education. Throughout its pages all three come in for sharp scrutiny and are made to pass in review before exacting eyes.

Some will judge the eye too sharp, the judgment overly harsh. Mr. Valentine will be both praised and blamed for this book. The reader of this review may decide for himself whether he is in agreement with a man who thus bares his own concerns for our democratic way of life:

Many Americans are troubled that our concepts of democracy

are being watered down by the undemanding standards of our popular culture. One man is disturbed by our mounting juvenile delinquency, another by our commonplace culture, a third by our fuzzy thinking, a fourth by our political amorality.

Mr. Valentine writes in the name of all four of these critics. He sets himself the giant's task of considering the over-all connection of these problems with developments like urbanization, industrial complexity, big government and popular sovereignty.

This book looks hard at our artistic standards, our mass-media culture, our popular political philosophy and our democratic system of education. Mr. Valentine cautions us that his synthesis can hope to produce only a little more than half the truth. The approach he adopts necessitates greater emphasis on the faults of democracy than on its virtues.

The author expects this imbalance to be criticized as incomplete and pessimistic. It will be so criticized, but he is evidently prepared to absorb the blame of the ardent optimists and the crusading democrats. "If one who believes in the great promise of democracy concludes that it is failing to realize that promise, he must risk offending his fellow citizens. . . ."

Two to Help Laughter

Under my Hat

By Joseph A. Breig. Here are stories and sketches and comments about the joy of Christmas and of children; on the satisfaction that comes of genuine tolerance and love; of the dreams and contentment of a preacher, a musician, an entire family; the tale of a donkey that made the flight into Egypt and the reflections of a tail-bearing philosopher; the fondness for a favorite hat, and for a favorite saint. *Best Sellers* says: "A book for all who can laugh and love and weep . . . who have forgotten, or have never known, just how wonderful . . . life can be." \$2.50

Never Alone

By Joan Roberts. When she attained the lead role in the original production of *Oklahoma*, she could look back with restful delight at the path to theatrical success: supper clubs and starlit roofs, radio and recording studios, musicals in St. Louis and Los Angeles and Dallas and Boston—and at what made it all possible: her delightful family, which cheered her at amateur contests, taught her to win a victory at a *jeu*, rescued her from broken fences and from gangsters, and, most of all, helped to mold a character sustained by firm integrity and deeply religious faith. A charming autobiography, "memorable and enjoyable."—*The Sign* \$3.00

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Will democracy seek quantity or quality as its cultural goal, materialism or humanism as its working method? This is the question Mr. Valentine faces. He believes that

... human freedom started on the right track upward; it is the obligation of its present beneficiaries to see that it stays there. To do so they must analyze those aspects of our new mass political and cultural sovereignty that are impeding the fulfillment of the democratic dream.

Since this is a book which criticizes our current democratic myths, it is important to note Mr. Valentine's definition of contemporary democracy, which has become, he says, a "state of mind."

It is man's optimism about man. Based on faith, hope and parity, it assumes that society is perfectible, that men are reasonable and that equality is desirable. It is a compound of Christian ideas and philosophical Utopias, infused with eighteenth-century reason, nineteenth-century humanitarianism and twentieth-century materialism.

For this brand of democracy Mr. Valentine gives somewhat less than three cheers. But there is probably no stancher friend of the democracy which enshrines a sense of history, depth, tradition, morality, reason and restraint.

The author is more of a true democrat, we suspect, than many who may malign his book. He knows the living tradition of democracy and what is meant by its inner structure. Like the Greeks who first experimented with the forms of political freedom, he understands that the good constitution must have a blend of regal, aristocratic and popular elements, and that no uniformitarian and majoritarian state, even when called by the name of democracy, can long endure without subtle, and later dominant, forms of tyranny. Our own form of government, with its executive, judicial and legislative branches, follows the Greek tradition. It is precisely this tradition which is today being threatened by mere majoritarian rule.

An example of this majoritarian tendency in action was reported by the *New York Times* on Oct. 5. The day before, public high-school students in Baltimore had marched on City Hall to protest the presence of Negro students in unsegregated schools. That evening Bryant W. Bowles, head of the National Association for the Advancement of White People, told a crowd at a racetrack outside the city: "The United States Supreme Court is not the highest court in the land. Don't

let 'em fool you. The people are the highest court in the land." *The Age of Conformity* offers some challenging pages of commentary on the intellectual and social confusion which has bred this kind of "democratic" nonsense.

This book asks more worth-while questions about our contemporary American life than can well be recorded here. The reader who enjoys good writing, incisive reasoning and the experience of sharing the concern of a humane mind for the problems of his time will profit from this book.

It would be a mistake to dismiss this as just another conservative's book. It deserves to be pondered page by page. Not many such moderate and learned voices have been raised in our century.

THURSTON N. DAVIS

A PROGRAM FOR CONSERVATIVES

By Russell Kirk. Regnery. 325p. \$4

The present work is a sequel to the author's *The Conservative Mind*, which attracted considerable notice when published last year. The earlier volume sought to trace the historical roots of conservatism, and was an impressive contribution to a much-neglected field. The volume under review has a different objective: to answer the critics who have been asking what sort of program conservatives can offer for current problems.

From the outset Mr. Kirk makes it clear that in one important sense the conservatives have no "program." Blueprints for saving society, he affirms, are the peculiar vice of the modern liberal. The liberal would make over humanity in accordance with the conclusions of an abstract reason, and in the process would scorn the lessons of tradition and the mystery of things.

The conservative distrusts ideas divorced from their historical context. Cognizant, moreover, of the permanent fact of sin in human life, he strives to realize no paradise on earth. He is satisfied to lay down those general truths whose acceptance would make life tolerable.

Mr. Kirk exposes those general truths in a series of chapters dealing with issues in the fields of sociology, politics, economics and education. The true objective of community life, he declares, must be love. And rather than appeal to an all-powerful state for the solution of difficulties, every effort must be made to strengthen such entities as the church, the family, local government and professional bodies.

One of the most disquieting symptoms of modern decadence, he believes, is the immersion in trivial sen-

sual satisfactions. This is the fruit of social boredom, and the boredom in turn results from losing sight of the true ends of human existence. Religious faith must be restored, the concepts of honor and dignity revived, self-reliance developed, and the right of men to what is their own reaffirmed. To ignore these truths of traditional wisdom is to invite utter chaos.

They are being ignored or scorned, Mr. Kirk is convinced. He is wrathful against the "social planners" (they would plan us all into social despotism); against the educators (they are promoting barbarism by destroying reverence for tradition); against the democratic levelers (they would destroy all genuine worth by proclaiming mediocrity as the standard). Though he praises Pope Pius XI for defending the individual against oppressive social organization, he censures some "zealots for Catholic Action" for coming dangerously close to acting "as if positive legislation and state planning could substitute adequately for private charity and voluntary association."

It would take another book to discuss adequately the work of Mr. Kirk. He is scholarly and he is forthright. He writes clearly. And his barbs frequently reach their targets. He is a disciple of a great tradition—the tradition of such men as Edmund Burke, John Calhoun, John Henry Newman and Irving Babbitt. The Aristotelian-Thomistic tradition alone is richer.

From the viewpoint of this latter tradition there are grave lacunae and equally grave misconceptions in the volume of Mr. Kirk. That precious legacy of Western culture, the Thomistic lexicon, provides certain precisions on such pivotal concepts as social justice, private property, the common good, the person and society, which are missing in his account. His social ethics suffers from the lack of a metaphysics. This appears to be the greatest weakness of the tradition he espouses.

This much said, it is only just to add that he is more often right than wrong. Despite certain debatable premises and conclusions, he stands on the side of the angels. There is no one who will not profit from reading him.

FRANCIS E. McMAHON

Three on the West

THE SEARCHERS

By Alan Le May. Harper. 272p. \$3.

Westerns have always been among the most popular types of American fiction, and Alan Le May's book should rank high with Western devotees, and with all who simply enjoy a good story.

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He has written an absorbing account of the post-Civil War days on the Texas frontier. He writes with authority, as a grandson of one of the early pioneers and, more important, he writes with ability. The action begins immediately, with the description of an Indian raid on one of the lonely, isolated ranches on the frontier, and the rest of the book is concerned with the search for the only survivor of the massacre, the child who was carried off by the Indians.

What makes the book stand out above the usual run of Westerns is Mr. Le May's gift for character-portrayal, his ability to recreate the atmosphere of fear and courage of those pioneer days, and the authentic background against which the story is set.

Some of the characters are drawn in a few sentences. Lucy, born and bred on the frontier, still feared the guns and dreaded the fighting, and yet had no choice in her life. Her father had held on to his ranch through all the hard and uncertain years until sudden prosperity made it impossible for him to leave in spite of the increasing Indian raids.

The two central characters are also well-portrayed. These are the man and the boy, one motivated by revenge and the other by love, who, year after year, continue the search for the lost child, going on with stubborn courage and blind persistence.

In describing the background of the story, Mr. Le May not only covers the struggle between the white man and the Indian in Texas, but also the different approaches to the Indian troubles. He describes the ineffective Quaker peace policy, and the machinations of the profit-hungry traders, leading to a return of the more violent methods of Texas Ranger and "Yellow-leg" control.

While Mr. Le May is not overly sympathetic to the Indian, he does seem to write fairly of the events as they occurred, admitting the wrongs on both sides. Perhaps the story is weakened by its ending, but few of those who start this book will be able to put it down before they reach that end. SALLY STREET MACDONALD

GLORY, GOD AND GOLD

By Paul I. Wellman. Doubleday. 402p. \$6

Following hard on the heels of the well-received *The Age of the Moguls*, by Stewart Holbrook, comes this second volume in Doubleday's "Mainstream of America" Series, edited by Lewis Gannett.

Without a doubt, Mr. Wellman's narrative history of the Southwest will be attacked or dismissed as superficial

by the grizzled scholars barricaded in their ivory towers. It is *not* superficial. It is a survey. And what a survey! It rolls brightly along, covering more than 500 years, from Coronado's arquebus to Los Alamo's deadly mushroom cloud, in just over 400 pages.

Mr. Wellman tells his story of the Southwest in terms of its people—the individuals who have either shaped events or personified and reflected the times. This makes for readable history and this is indeed the most readable and interesting account I have seen of four centuries of intricate and multi-patterned history, that of our Southwest.

It is obvious that the author has borrowed heavily from Herbert E. Bolton and J. Frank Dobie. It is equally apparent that he has contributed little in the way of new ideas or interpretations of the history of the region. However, that is not the purpose of this series.

Rather, the Mainstream of America volumes are a new *approach* to our history and not a radically new and different interpretation of it. The plan is "to revolutionize the reading and enjoyment of history." Paul Wellman succeeds admirably in this task. He has done a tremendous job of assimilating facts, polishing and trimming and relating them one to the other. The result is a fascinating and colorful narrative.

The temptations to digress and ride particularly inviting side trails (*Comancheros*, Apaches, western badmen, etc.) must have been many. Mr. Wellman, however, with a remarkable sense of purpose (or a hard-as-rocks editor, wielding a blue pencil), has his narrative follow a natural course, never allowing it to overflow the banks of perspective.

The actors in this drama are all interesting individuals — Coronado, Onate, Vargas and Kino; La Salle and St. Denis; Houston and Santa Anna; Mangus Colorado, Cochise and Geronimo; Chivington, Billy the Kid and Wyatt Earp. These are not run-of-the-mine examples of *homo sapiens*. Each of these men had a special spark and excelled in his chosen field, either for good or evil. It is through an acquaintance with these giants and their environment, in terms of both time and place, that we can learn the why and how of the last 500 years in what was once so mistakenly termed "The Great American Desert."

RICHARD H. DILLON

THE LAST HUNT

By Milton Lott. Houghton Mifflin. 399p. \$3.95

The passing of the buffalo was an important event, and one that affected

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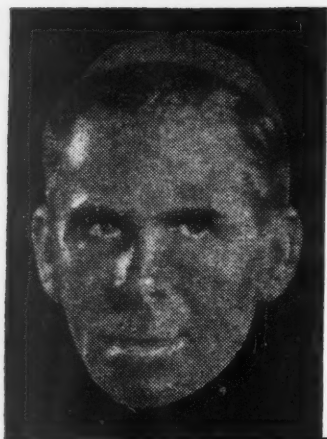
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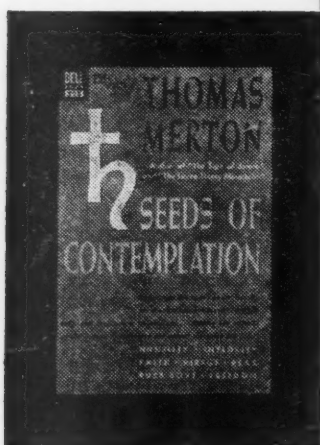
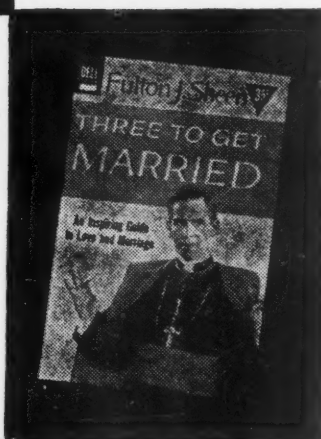
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AMERICA NOVEMBER 13, 1954

the future of our West, and perhaps of the whole United States as well. Milton Lott has written an outstanding book based on this event. He tells of two buffalo hunters: Sandy McKenzie, who hunted the buffalo because he had to, but who hated the senseless and unending slaughter of the hide-hunters; and Charlie Gibson, who hunted for the sheer joy of killing.

For Charlie the buffalo were his life, and when they went, he went too. It was different for Sandy. He hated the wanton killing, and yet he realized that the buffalo had to go to make way for the white man's cattle, just as the Indian who lived off the buffalo was similarly doomed by the advance of the white man.

The book is memorable, not only for Mr. Lott's skilful character-portrayal, but also, and primarily, for his recreation of the West of the 1880's. His description of the buffalo hunting is accurate, sometimes to the point of nausea, as he recounts each action from the sighting of the first bull to the skinning of the last calf.

The story is not always a pretty one, but neither was the business, nor the men involved. Mr. Lott does not gloss over the sordid aspects of the business, but, through Sandy's eyes, he also shows the beauty of the vast country the hunters worked in, and of the animals that roamed it. His description of the birth of a buffalo calf is recounted with the reverence and awe that are present in his views of nature throughout the book. It would seem that he echoes Rousseau's sentiments about the glories of nature unspoiled by man.

Still, the men do come, and the buffalo go. In 1883 Charlie collected 5,000 hides. The following year he failed to sight a single buffalo. The animals were killed indiscriminately, in "stands," which meant that every buffalo in a

MICHAEL F. MOLONEY is on the English faculty of Marquette University.

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REV. THURSTON N. DAVIS, S.J., is an associate editor of AMERICA.

SALLY STREET MACDONALD is an M.A. in the field of history.

RICHARD H. DILLON received his M.A. in history from the University of California.

FRANCIS E. MCMAHON is a former president of the American Catholic Philosophical Association.

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Mr. Lott's understanding of the destruction of the Indian. General's dead buffalo and encourage general's figure as starvation the Indian on might die slow In the final Last Hunt Mr. Lott's book these elements book.

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herd was killed and the meat left to rot after the hide-hunters collected their portion.

Mr. Lott writes with sympathy and understanding about the effect of the destruction of the buffalo on the Indian. General Sherman said that one dead buffalo meant two dead Indians—and encouraged the hide-hunters. The general's figures proved nearly correct, as starvation and the white man drove the Indian onto reservations where he might die slowly instead of quickly.

In the final analysis, though, *The Last Hunt* must be read to appreciate Mr. Lott's blending together of all these elements to produce a memorable book.

SALLY STREET MACDONALD

THE WORD

And the woman recovered her health from that hour . . . He went in and took the girl by the hand, and she rose up (Matt. 9/22, 25; Gospel for 23rd Sunday after Pentecost).

The nine Matthean verses which make the Gospel for this next-to-last Sunday in the Pentecost season make a most remarkable narrative, even among Gospel excerpts. In the first place, this brief chronicle recounts, and not without vivid detail, two distinct and highly impressive miracles of Christ our Lord. Second, the passage unquestionably constitutes what can only be called a women's Gospel.

Our divine Lord is summoned to heal a critically sick little girl. On the way He pauses to heal a painfully sick elderly woman. The little girl was twelve years old, we are carefully informed. She was, that is, on the threshold of womanhood. We are told that the afflicted lady had been ill for twelve years. Christ recalled the young maid from death in order that she might grow to womanhood. He healed the ailing lady, as the Gospel candidly mentions, of a specifically female malady. Such undeniable emphasis in a record inspired by the Holy Spirit can scarcely be regarded as fortuitous.

As a matter of fact, this Gospel simply underlines a profoundly significant characteristic of the Incarnate Word, a trait that was flatly revolutionary in the world into which God's Son came in the garb and flesh of a mortal man.

The Second Person of the most blessed Trinity not only became in complete truth a man among men. But, among men who, barring strictly

sexual interest, would not have dreamed of paying the slightest serious attention to women as a class, our Saviour came as a man and a teacher and a divine ambassador who was as concerned about mortal women as He was about mortal men. It is an astonishing but sometimes forgotten certainty that among all who have led movements or deeply influenced human thought, Christ our Lord was the first to look upon women as if they were important in their own right, and to treat them accordingly.

Such a statement does not for a moment suggest that before our Lord's day no one particularly noticed that women were about. Women are generally noticeable, and both in ancient history and ancient literature women were most emphatically present. The whole point is that where women are present—and that is everywhere and always, of course—the *problem* of women is present.

In the ancient world men attempted to settle the thorny female question in the way that seemed obvious to men: they made slaves of women. To-day men attempt to solve the identical puzzle in the way that seems obvious to women: they have become the slaves of women.

Our divine Lord alone—and, by consequence, His Holy Church after Him—adopted the one sane and perfect attitude toward women, and the fact that this posture is difficult does not make it any less correct and true. Christ respected women without groveling before them; He loved them without in the least being ruled by them; He made them in all essentials the equals and companions and helpmates of men without leaving His Church under their governance.

It is noteworthy that women who love our Lord greatly (their name is legion) have never seriously quarreled with His solution to their special problem. VINCENT P. MCCORRY, S.J.

THEATRE

SLIGHTLY DELINQUENT. "It never rains but it pours" is an old saying that usually comes to mind when misfortunes or vexations pile up. It seems to apply with equal force to the felicities of life. With at least half a dozen roaring comedies already in town, the Blackfriars have increased the hilarity by presenting a goofy farce by Leo Thomas in their walk-up theatre.

The playbill discloses that Dennis Gurney directed the production and

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that Floyd Allan designed the settings and light scheme. Mr. Allan has done as well as could be expected in the limited facilities of Blackfriars' Theatre. Mr. Gurney's direction, after he gets the opening scene of the first act out of the way, keeps the action moving at a pace suitable for a play that never decides whether it is satire or farce.

Apparently both author and director had trouble handling the opening scene. Mr. Thomas seems to have started out with the notion of writing a satire on the theme that juvenile delinquency has become a two-way racket. On one side there are professional delinquents, represented by Angie, and on the other are Youth Service and similar welfare organizations that provide social workers with a comfortable living while giving them prestige in the community. Somewhere along the way, however, satire got sidetracked and farce assumed command, for which the Friars' audience should be grateful. As satire, *Slightly Delinquent* might have been humorously edifying. As farce it's as funny as a fat man chasing his hat or Madame Chairman whacking her thumb with the gavel.

Gerald Campbell gives a gratifying performance as a delinquent and George Brenlin is convincing as a professional bad egg. While Beulah Vogrin, Vanita May, Jerome Richards and James Milhollin are all persuasive in their roles as youth-savers, the gentlemen have an edge on the ladies, probably because Mr. Thomas wrote more meat into his male characters. There is a breezy sincerity in Mr. Richards' performance as a social worker with both heart and common sense, and Mr. Milhollin's portrayal of a psychiatrist is deliciously droll.

The production is scheduled to close November 23, an arbitrary date that might be changed by popular pressure—and will be if the grapevine works efficiently. After the slow first scene, there's a laugh a line the rest of the way. When the word gets around, the Friars may be forced to revise their schedule.

THE TRAVELING LADY, presented at The Playhouse by the Playwrights' Company, is a folk tale of the Texas back country—away from the railroads and airports—where the bus, the modern stagecoach, has become the usual vehicle for travel. The author is Horton Foote, whose preceding contributions to Broadway were *The Chase* and *The Trip to Bountiful*. Vincent J. Donohue directed the production and Ben Edwards designed the sets and costumes.

Mr. Foote's story is so tenuous that

there is no use trying not to disclose the plot. It is as brief as a rest stop on a Greyhound bus. In the opening scene, Georgette Thomas trudges into a small town in Texas, lugging a suitcase and pulling her tired and very young daughter along with her. She is hoping to meet her husband, who, she thinks, is about to be released from prison. Two days later she leaves the town with her daughter and suitcase, after her husband has been dragged back to jail. Between her arrival and departure she experiences an ordeal of frustrated loyalty that envelops her and the drama in a nimbus of pathos. You will cry with Georgette and cry for her. She deserved a better deal.

Kim Stanley offers an endearing performance as Georgette, and Lonny Chapman is eloquent as the erring but contrite husband who is his family's and his own worst enemy. Mr. Foote has created a group of vivid and original characters, some of them slightly rococo, and they are effectively interpreted by an alert cast. *Traveling Lady* is the kind of folk drama that should be winning awards, instead of such sex drivel as *Picnic*.

THEOPHILUS LEWIS

FILMS

THE DETECTIVE stars the inimitable Alec Guinness as Father Brown, C. K. Chesterton's inimitable clerical Sherlock Holmes. Generally speaking the combination is a happy one.

The screen play, by Thelma Schnee and director Robert Hamer, incorporates a little bit from several of the Chesterton short stories and adds some original embellishments. For the most part it is concerned with Father Brown's efforts to convert the master criminal, Gustave Flambeau (Peter Finch). This campaign first requires a stratagem for meeting the criminal. The priest manages this by arranging to carry on a pilgrimage to Rome a Church treasure, the Cross of St. Augustine, which Flambeau is after.

So well does this stratagem work that, despite the good father's vigilance (or did he plan it that way?), the criminal relieves him of the cross, to the great annoyance of both the bishop (Cecil Parker) and Scotland Yard. Before he is through, the priest has further taxed the patience of his superiors and the police, as well as the forbearance of a wealthy widowed parishioner (Joan Greenwood), one of whose priceless possessions he uses as more bait for Flambeau. Ultimately,

however, the unorthodoxy of his methods pays off and the prodigal is reclaimed.

It must be admitted in the picture's disfavor that the concept of the chivalrous, lone-wolf, Arsène Lupin-type master-thief is pretty dated and that the detection is anything but tightly plotted. Its considerable charm lies elsewhere: in its intelligent writing and performances and in its deft handling of the kind of off-beat comedy for which the British in general and Guinness in particular are famous. That much of this comedy has for its purpose to emphasize the value of a spiritual viewpoint is a felicitous added attraction for the family. (Columbia)

BLACK WIDOW is a detective story filmed in color and CinemaScope. This is regarded in studio circles as the acid test of the process. The feeling is that if anything by its nature so intimate and constricted as a "whodunit" can hold its own on the wide-wide screen, then all preconceived ideas about the unsuitability of certain subject-matter for CinemaScope proportions can be abandoned. Actually, *Black Widow* is not a howling success, but its shortcomings have less to do with its shape than with the fact that the artificiality of the detective-story form is a drawback on any screen.

This particular tale deals with the apparent suicide, in the apartment of a Broadway producer (Van Heflin), of an apparently rather nice young girl (Peggy Anne Garner) in the age-old embarrassing predicament. Appearances are deceiving. On investigation the "suicide" turns out to be murder. The victim is established as an ambitious little schemer with a remarkably inventive and unscrupulous mind.

According to the rules of the game, the producer, against whom there is a formidable body of circumstantial evidence, is obviously innocent. The rest of the suspects are scrutinized in turn by the dead-pan detective (George Raft) until finally the killer, whom no one suspected, is unmasked in a surprise twist.

Van Heflin is unusually convincing in an awkward part. Ginger Rogers, as a poisonous actress, wears a succession of costumes which are amusing caricatures of high fashion. Scenarist-director Nunnally Johnson deploys his flash-backs and his New York locale effectively. But the story itself, even aside from its artificial construction, seems to have been written to fit an unsophisticated audience's idea of sophisticated New York life. While it is sufficiently sordid and emphatic about biological details, it is also quite silly. (20th Century-Fox)

MOIRA WALSH

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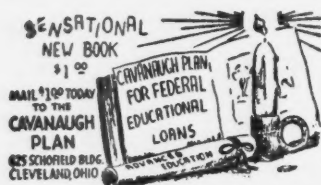
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CORRESPONDENCE

Comic-book code

EDITOR: I protest the unqualified recommendation made by AMERICA (10/30, p.114) that the code of the Comics Magazine Association and its stamp of approval be the sole criteria of acceptability for parents in judging what comics their children read.

I do not quarrel with your view that parents should familiarize themselves with the code. But to say that they should admit into the home only comic books that bear the association's seal of approval closes the door on the reputable publishers who have had no need for a regulatory authority. The publishers who formed the code authority are largely the violators who brought down public opinion on their heads because of the nature of their products. In their cases, the approval of content by the code authority undoubtedly is a necessity.

But, when AMERICA insists that all comic books should carry the code seal of approval, the editors are overlooking the responsible publishers who are not members of the association.

We are not now and will not become members of the association. There has been no need for us to have our material screened for what is good or bad. We have been publishing a comic book every two weeks during the school year for the last ten years. Our guides have been moral law, Christian responsibility, the tenets of good taste and an understanding of the instructional value to be derived from the good use of this effective medium of public communication.

To ask us to join the Comic Magazine Association would be much the same as asking a teetotaler to join Alcoholics Anonymous.

But, of course, we're relatively small potatoes. Your blanket endorsement of the code also damns one of the giants in the field, Dell Comics, whose wholesome approach has been consistently commendable. I doubt that Dell will go along with the Comics Magazine Association—probably for the same reason as ourselves.

Though you may say that your recommendation to parents did not apply to us, I doubt that your readers will understand it thus. It seems to me that some specific qualification on this matter should have been made.

WILLIAM HOLUB

Information Director
Geo. A. Pflaum, Publisher, Inc.
Dayton, Ohio

National Student Association

EDITOR: As a graduate of Jesuit schools (St. Joseph's Prep and Georgetown), currently charged with the administration of the international program of the U. S. National Student Association, I would like to thank you for the article which appeared in Oct. 2 AMERICA, entitled, "World students organize for freedom."

All of us engaged in the international work of NSA feel that it is of vital importance that American students maintain close and friendly relations with students everywhere in the free world. We are very happy that the story of the development of our program has been told so ably and so completely by John Delaney in the aforementioned article.

PAUL E. SIGMUND, JR.
Vice President, International Affairs
Cambridge, Mass.

Culture in Vermont

EDITOR: "Boston and its FM stations," as commented upon Oct. 9, have no monopoly on commercial-free culture. We at St. Michael's College have our own campus radio station, WSSE. We also have at our finger tips the unsullied facilities of the Canadian Broadcasting Corporation with its French and English networks. The air is wonderful up in the Green Mountains.

JOHN D. DONOGHUE
Winooski Park, Vt.

Why this weight?

EDITOR: Helene Magaret, in her letter to AMERICA (10/23) in which she quotes Prof. John Gassner's comments about his textbook, *Our Heritage of World Literature*, says the comments "should be of considerable interest to all teachers of English and European literature in Catholic colleges."

They interest me. They make me wonder more than ever why in this happy time of numerous, cheap, paperbacked reprints we have to use monstrously sized and unwieldy anthologies like *Our Heritage* at all.

BRO. CORMAC PHILIP, F.S.C.
New York, N. Y.

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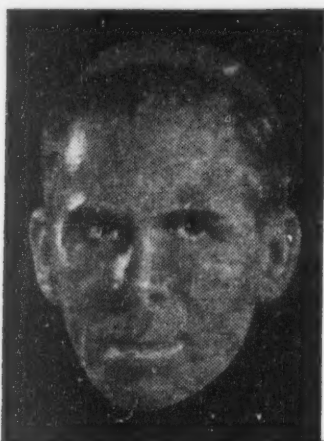
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BISHOP SHEEN

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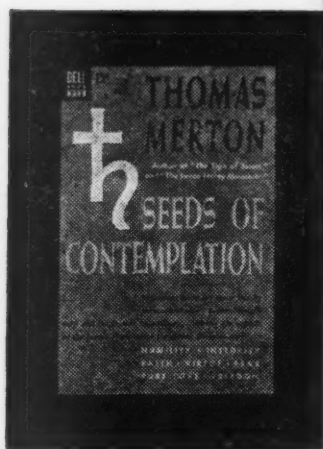
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the future of our West, and perhaps of the whole United States as well. Milton Lott has written an outstanding book based on this event. He tells of two buffalo hunters: Sandy McKenzie, who hunted the buffalo because he had to, but who hated the senseless and unending slaughter of the hide-hunters; and Charlie Gibson, who hunted for the sheer joy of killing.

For Charlie the buffalo were his life, and when they went, he went too. It was different for Sandy. He hated the wanton killing, and yet he realized that the buffalo had to go to make way for the white man's cattle, just as the Indian who lived off the buffalo was similarly doomed by the advance of the white man.

The book is memorable, not only for Mr. Lott's skilful character-portrayal, but also, and primarily, for his recreation of the West of the 1880's. His description of the buffalo hunting is accurate, sometimes to the point of nausea, as he recounts each action from the sighting of the first bull to the skinning of the last calf.

The story is not always a pretty one, but neither was the business, nor the men involved. Mr. Lott does not gloss over the sordid aspects of the business, but, through Sandy's eyes, he also shows the beauty of the vast country the hunters worked in, and of the animals that roamed it. His description of the birth of a buffalo calf is recounted with the reverence and awe that are present in his views of nature throughout the book. It would seem that he echoes Rousseau's sentiments about the glories of nature unspoiled by man.

Still, the men do come, and the buffalo go. In 1883 Charlie collected 5,000 hides. The following year he failed to sight a single buffalo. The animals were killed indiscriminately, in "stands," which meant that every buffalo in a

MICHAEL F. MOLONEY is on the English faculty of Marquette University.

REV. VINCENT S. KEARNEY, S.J., is an associate editor of AMERICA.

REV. THURSTON N. DAVIS, S.J., is an associate editor of AMERICA.

SALLY STREET MACDONALD is an M.A. in the field of history.

RICHARD H. DILLON received his M.A. in history from the University of California.

FRANCIS E. McMAHON is a former president of the American Catholic Philosophical Association.

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herd was killed and the meat left to rot after the hide-hunters collected their portion.

Mr. Lott writes with sympathy and understanding about the effect of the destruction of the buffalo on the Indian. General Sherman said that one dead buffalo meant two dead Indians—and encouraged the hide-hunters. The general's figures proved nearly correct, as starvation and the white man drove the Indian onto reservations where he might die slowly instead of quickly.

In the final analysis, though, *The Last Hunt* must be read to appreciate Mr. Lott's blending together of all these elements to produce a memorable book.

SALLY STREET MACDONALD

THE WORD

And the woman recovered her health from that hour . . . He went in and took the girl by the hand, and she rose up (Matt. 9/22, 25; Gospel for 23rd Sunday after Pentecost).

The nine Matthean verses which make the Gospel for this next-to-last Sunday in the Pentecost season make a most remarkable narrative, even among Gospel excerpts. In the first place, this brief chronicle recounts, and not without vivid detail, two distinct and highly impressive miracles of Christ our Lord. Second, the passage unquestionably constitutes what can only be called a women's Gospel.

Our divine Lord is summoned to heal a critically sick little girl. On the way He pauses to heal a painfully sick elderly woman. The little girl was twelve years old, we are carefully informed. She was, that is, on the threshold of womanhood. We are told that the afflicted lady had been ill for twelve years. Christ recalled the young maid from death in order that she might grow to womanhood. He healed the ailing lady, as the Gospel candidly mentions, of a specifically female malady. Such undeniable emphasis in a record inspired by the Holy Spirit can scarcely be regarded as fortuitous.

As a matter of fact, this Gospel simply underlines a profoundly significant characteristic of the Incarnate Word, a trait that was flatly revolutionary in the world into which God's Son came in the garb and flesh of a mortal man.

The Second Person of the most blessed Trinity not only became in complete truth a man among men. But, among men who, barring strictly

sexual interest, would not have dreamed of paying the slightest serious attention to women as a class, our Saviour came as a man and a teacher and a divine ambassador who was as concerned about mortal women as He was about mortal men. It is an astonishing but sometimes forgotten certainty that among all who have led movements or deeply influenced human thought, Christ our Lord was the first to look upon women as if they were important in their own right, and to treat them accordingly.

Such a statement does not for a moment suggest that before our Lord's day no one particularly noticed that women were about. Women are generally noticeable, and both in ancient history and ancient literature women were most emphatically present. The whole point is that where women are present—and that is everywhere and always, of course—the problem of women is present.

In the ancient world men attempted to settle the thorny female question in the way that seemed obvious to men: they made slaves of women. To-day men attempt to solve the identical puzzle in the way that seems obvious to women: they have become the slaves of women.

Our divine Lord alone—and, by consequence, His Holy Church after Him—adopted the one sane and perfect attitude toward women, and the fact that this posture is difficult does not make it any less correct and true. Christ respected women without groveling before them; He loved them without in the least being ruled by them; He made them in all essentials the equals and companions and help-mates of men without leaving His Church under their governance.

It is noteworthy that women who love our Lord greatly (their name is legion) have never seriously quarreled with His solution to their special problem. VINCENT P. MCCORRY, S.J.

THEATRE

SLIGHTLY DELINQUENT. "It never rains but it pours" is an old saying that usually comes to mind when misfortunes or vexations pile up. It seems to apply with equal force to the felicities of life. With at least half a dozen roaring comedies already in town, the Blackfriars have increased the hilarity by presenting a goofy farce by Leo Thomas in their walk-up theatre.

The playbill discloses that Dennis Gurney directed the production and

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that Floyd Allan designed the settings and light scheme. Mr. Allan has done as well as could be expected in the limited facilities of Blackfriars' Theatre. Mr. Gurney's direction, after he gets the opening scene of the first act out of the way, keeps the action moving at a pace suitable for a play that never decides whether it is satire or farce.

Apparently both author and director had trouble handling the opening scene. Mr. Thomas seems to have started out with the notion of writing a satire on the theme that juvenile delinquency has become a two-way racket. On one side there are professional delinquents, represented by Angie, and on the other are Youth Service and similar welfare organizations that provide social workers with a comfortable living while giving them prestige in the community. Somewhere along the way, however, satire got sidetracked and farce assumed command, for which the Friars' audience should be grateful. As satire, *Slightly Delinquent* might have been humorously edifying. As farce it's as funny as a fat man chasing his hat or Madame Chairman whacking her thumb with the gavel.

Gerald Campbell gives a gratifying performance as a delinquent and George Brenlin is convincing as a professional bad egg. While Beulah Vogrin, Vanita May, Jerome Richards and James Milhollin are all persuasive in their roles as youth-savers, the gentlemen have an edge on the ladies, probably because Mr. Thomas wrote more meat into his male characters. There is a breezy sincerity in Mr. Richards' performance as a social worker with both heart and common sense, and Mr. Milhollin's portrayal of a psychiatrist is deliciously droll.

The production is scheduled to close November 23, an arbitrary date that might be changed by popular pressure—and will be if the grapevine works efficiently. After the slow first scene, there's a laugh a line the rest of the way. When the word gets around, the Friars may be forced to revise their schedule.

THE TRAVELING LADY, presented at The Playhouse by the Playwrights' Company, is a folk tale of the Texas back country—away from the railroads and airports—where the bus, the modern stagecoach, has become the usual vehicle for travel. The author is Horton Foote, whose preceding contributions to Broadway were *The Chase* and *The Trip to Bountiful*. Vincent J. Donohue directed the production and Ben Edwards designed the sets and costumes.

Mr. Foote's story is so tenuous that

there is no use trying not to disclose the plot. It is as brief as a rest stop on a Greyhound bus. In the opening scene, Georgette Thomas trudges into a small town in Texas, lugging a suitcase and pulling her tired and very young daughter along with her. She is hoping to meet her husband, who, she thinks, is about to be released from prison. Two days later she leaves the town with her daughter and suitcase, after her husband has been dragged back to jail. Between her arrival and departure she experiences an ordeal of frustrated loyalty that envelops her and the drama in a nimbus of pathos. You will cry with Georgette and cry for her. She deserved a better deal.

Kim Stanley offers an endearing performance as Georgette, and Lonny Chapman is eloquent as the erring but contrite husband who is his family's and his own worst enemy. Mr. Foote has created a group of vivid and original characters, some of them slightly rococo, and they are effectively interpreted by an alert cast. *Traveling Lady* is the kind of folk drama that should be winning awards, instead of such sex drivel as *Picnic*.

THEOPHILUS LEWIS

FILMS

THE DETECTIVE stars the inimitable Alec Guinness as Father Brown, G. K. Chesterton's inimitable clerical Sherlock Holmes. Generally speaking the combination is a happy one.

The screen play, by Thelma Schnee and director Robert Hamer, incorporates a little bit from several of the Chesterton short stories and adds some original embellishments. For the most part it is concerned with Father Brown's efforts to convert the master criminal, Gustave Flambeau (Peter Finch). This campaign first requires a stratagem for meeting the criminal. The priest manages this by arranging to carry on a pilgrimage to Rome a Church treasure, the Cross of St. Augustine, which Flambeau is after.

So well does this stratagem work that, despite the good father's vigilance (or did he plan it that way?), the criminal relieves him of the cross, to the great annoyance of both the bishop (Cecil Parker) and Scotland Yard. Before he is through, the priest has further taxed the patience of his superiors and the police, as well as the forbearance of a wealthy widowed parishioner (Joan Greenwood), one of whose priceless possessions he uses as more bait for Flambeau. Ultimately,

however, the unorthodoxy of his methods pays off and the prodigal is reclaimed.

It must be admitted in the picture's disfavor that the concept of the chivalrous, lone-wolf, Arsène Lupin-type master-thief is pretty dated and that the detection is anything but tightly plotted. Its considerable charm lies elsewhere: in its intelligent writing and performances and in its deft handling of the kind of off-beat comedy for which the British in general and Guinness in particular are famous. That much of this comedy has for its purpose to emphasize the value of a spiritual viewpoint is a felicitous added attraction for the family. (Columbia)

BLACK WIDOW is a detective story filmed in color and CinemaScope. This is regarded in studio circles as the acid test of the process. The feeling is that if anything by its nature so intimate and constricted as a "whodunit" can hold its own on the wide-wide screen, then all preconceived ideas about the unsuitability of certain subject-matter for CinemaScope proportions can be abandoned. Actually, *Black Widow* is not a howling success, but its shortcomings have less to do with its shape than with the fact that the artificiality of the detective-story form is a drawback on any screen.

This particular tale deals with the apparent suicide, in the apartment of a Broadway producer (Van Heflin), of an apparently rather nice young girl (Peggy Anne Garner) in the age-old embarrassing predicament. Appearances are deceiving. On investigation the "suicide" turns out to be murder. The victim is established as an ambitious little schemer with a remarkably inventive and unscrupulous mind.

According to the rules of the game, the producer, against whom there is a formidable body of circumstantial evidence, is obviously innocent. The rest of the suspects are scrutinized in turn by the dead-pan detective (George Raft) until finally the killer, whom no one suspected, is unmasked in a surprise twist.

Van Heflin is unusually convincing in an awkward part. Ginger Rogers, as a poisonous actress, wears a succession of costumes which are amusing caricatures of high fashion. Scenarist-director Nunnally Johnson deploys his flash-backs and his New York locale effectively. But the story itself, even aside from its artificial construction, seems to have been written to fit an unsophisticated audience's idea of sophisticated New York life. While it is sufficiently sordid and emphatic about biological details, it is also quite silly. (20th Century-Fox)

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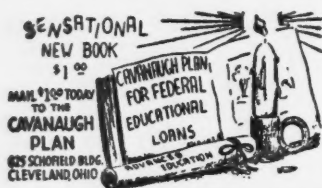
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CORRESPONDENCE

Comic-book code

EDITOR: I protest the unqualified recommendation made by AMERICA (10/30, p.114) that the code of the Comics Magazine Association and its stamp of approval be the sole criteria of acceptability for parents in judging what comics their children read.

I do not quarrel with your view that parents should familiarize themselves with the code. But to say that they should admit into the home only comic books that bear the association's seal of approval closes the door on the reputable publishers who have had no need for a regulatory authority. The publishers who formed the code authority are largely the violators who brought down public opinion on their heads because of the nature of their products. In their cases, the approval of content by the code authority undoubtedly is a necessity.

But, when AMERICA insists that all comic books should carry the code seal of approval, the editors are overlooking the responsible publishers who are not members of the association.

We are not now and will not become members of the association. There has been no need for us to have our material screened for what is good or bad. We have been publishing a comic book every two weeks during the school year for the last ten years. Our guides have been moral law, Christian responsibility, the tenets of good taste and an understanding of the instructional value to be derived from the good use of this effective medium of public communication.

To ask us to join the Comic Magazine Association would be much the same as asking a teetotaler to join Alcoholics Anonymous.

But, of course, we're relatively small potatoes. Your blanket endorsement of the code also damns one of the giants in the field, Dell Comics, whose wholesome approach has been consistently commendable. I doubt that Dell will go along with the Comics Magazine Association—probably for the same reason as ourselves.

Though you may say that your recommendation to parents did not apply to us, I doubt that your readers will understand it thus. It seems to me that some specific qualification on this matter should have been made.

WILLIAM HOLUB

Information Director
Geo. A. Pflaum, Publisher, Inc.
Dayton, Ohio

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PAUL E. SIGMUND, JR.
Vice President, International Affairs
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JOHN D. DONOGHUE
Winooski Park, Vt.

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New York, N. Y.

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